

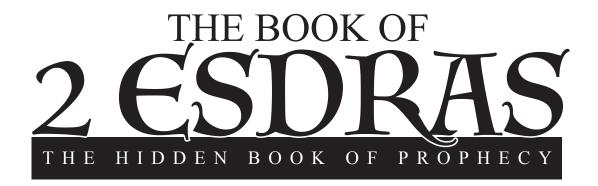
LARGE PRINT

Adapted From The Original, Authorized 1611 King James Version

Revised English with Restored Name of YHWH

Compiled, Edited, Commentary, Charts and Research By Timothy Schwab, Anna Zamoranos and The God Culture





WITH 1ST ESDRAS - FIRST EDITION

Adapted From The Original, Authorized 1611 King James Version Revised English with Restored Name of YHWH

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NOTE: Why Foreward vs. the traditional foreword? As The God Culture represents an adjusting of traditional history, geography and bible interpretation, they wanted something more from the opening words that sets the tone appropriately. They employ a sort of literary double entendre in using the word Foreward reviving an Old English word far more significant. Foreward means to keep, guard, vanguard, protect, tend, etc. It denotes a warding of evil in a sense. This work also strives to move a people forward out of the Dark Ages which still persist. For this book, that is the title chosen very appropriately in raising the curtain on this work.

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FOREWARD

By Timothy Schwab

Author, Publisher, Researcher, Speaker, Singer/Songwriter, Founder of The God Culture, Non-Pharisee and proudly so...

In our extensive research restoring Biblical geography and scripture through exhaustive testing and supporting detail, we have often visited the Books of 1st and 2nd Esdras. Esdras is simply the Latin and Greek form of Ezra, the Prophet who actually wrote at least four books. The Rabbis catalogue these as:

- 1 Ezra = Ezra (Modern Old Testament Canon)
- 2 Ezra = Nehemiah (Modern Old Testament Canon)
- 3 Ezra = 1 Esdras (Mislabeled as Apocrypha, a meaningless classification)
- 4 Ezra = 2 Esdras (Mislabeled as Apocrypha, a meaningless classification)

Understand 1st and 2nd Esdras are translated into English, a major undertaking in that day especially, and published in the Original, Authorized 1611 King James Bible as well as the Original 1560 Geneva Bible. They would not have gone to such trouble to translate these just as they did scripture unless they viewed these as useful whether separated into a different category or not. They are in the 1611 KJV and 1560 Geneva Bibles period thus we should know them and publishing them would be a waste of a massive amount of time and resources otherwise. Yet they did.

The Geneva Bible separates these and notes that they are for edification which connotation is an endorsement of their value whether they even call it scripture or not. Let's cut thru the modern political correctness nonsense in scholarship. If the 1560 Geneva and 1611 KJV Bibles translated these works into English and published them, they read and used these books. Why don't we? Why doesn't every church? Who censored these and how could they be dropped from most modern Bibles?

Even the KJV only crowd seems to be largely unaware, these books were published in the original 1611 KJV yet many act as if they are not. They are not sticking to the King James Version if they are not using 1st and 2nd Esdras. So they need to reclassify themselves as partial KJV only. 2nd Esdras is even anchored to Messiah's quoting it even. Can someone explain how it is that something Messiah quoted could be eliminated from publishing?

Even the Geneva Bible's diminutive language still definitively offers evidence these are useful books to be read along with scripture and there is no debating that because they are there published in 1560 and 1611 period. It matters not whether a Catholic council branded them with their seal of approval. They have no authority to change what the Temple Priests already kept and we will unveil research in this book which makes such connection with 1st and 2nd Esdras to the Dead Sea Scrolls. Many will find this enlightening and well proven.

Also, the Catholic claim of "compiling the Bible" is not accurate in regards to the Old

Testament which, we now know, was already compiled in Qumran as every book in the modern Old Testament Canon was found in the Dead Sea Scrolls with the exception of Esther. The question remains, who do any of these counsels think they are in usurping authority to change what was definitively kept as the Old Testament. That cannot change! The fact they keep changing it is a sign of the presence of Pharisee leaven. Only in their paradigm is it acceptable to add and remove books. In the Bible's, that act brings dire consequences. They even marginalize the entire Old Testament in ignorance but what brazen gall it takes for any group to claim such authority they do not have even to remove the very name of YHWH over 6,800 times in the Old Testament in order to replace it with their Samaritan practice of calling their god Lord or in Hebrew, Ba'al. How could we lose books that were read as scripture whether equated as Genesis or not? How can we be missing books the exiled Temple Priests called Torah and inspired scripture even? Why on Earth isn't the church and ALL of scholarship seeking answers to these questions? They dare not.

1st and 2nd Esdras are categorized as Apocrypha which is a meaningless description of books that are considered by the Rabbis as outside of their Canon. Yes, the Catholic Church is essentially following Pharisee doctrine and using their terms in ignorance which is no surprise as the Catholic Church appears a Pharisee infusion of the Persian/Babylonian religion with that of YHWH just as the Rabbis did in Samaria before attacking and conquering the Temple in 165 B.C. This attempt is always rebuked in scripture. The Pharisee Canon is impertinent as they are not and never were the Biblical keepers of scripture nor is the Catholic Church, especially not for the Old Testament in which they and the Pharisees changed and we now possess such proof of their fraud. We have the original Bible from Messiah's day. However, amazingly even the Protestant Church looks to these Pharisees as if they were Levites and they were not, are not and never will be. Changing their name to Cohen or even Netanyahu from his family's Polish name, does not change that fact.

That role was entrusted to the Aaronic Levite Priests whom they exiled and illegally replaced defiling the Temple according to these writings. These Levites would manage the Temple worship appointed by Yacob in Jubilees 45:16 and by Moses in Deuteronomy 31:24-26. From the days of Solomon, this Temple leadership were the sons of Zadok specifically within such lineage with other Levite families serving in courses approximately two weeks per year plus Feasts. That is what the Qumran documents identify in regards to these inhabitants never Essenes which we will prove is the most illiterate scholarship in history. They were not Pharisees nor Rabbis then nor now and we prove this. In the beginning of the Introduction, we will disseminate our research again identifying Qumran as the Temple Priest's headquarters for Temple worship and the library of scripture we would call the Old Testament which was no longer in Yerusalem. This is after they were exiled from the Temple in Yerusalem by the Hasmoneans and Pharisees who replaced them in leadership illegally. Those imposters never have a say in what is or is not scripture. They are impertinent then and now.

The Dead Sea Scrolls identify those factions who were new to Yerusalem and foreigners, not Hebrews, as the "sons of darkness," the "Wicked Priest," "those who seek smooth things," and "liars" even. They place them at war spiritually with the Bible keepers and we listen to these "Sons of Darkness" today which is why we know little about this community and the church loses track of the Bible keepers in ignorance. Of course, the Protestant Church is so busy marginalizing the Old Testament in willing ignorance, it cannot even see this narrative yet this is one of the most important issues of our era. The days of increasing knowledge Daniel predicted are upon us and they will render themselves obsolete as they are left behind clinging to what are now proven to be the doctrines of men injected and certainly not scripture and there are many.

In our introduction we publish our research proving the Qumran community is not Essene which we find an illiterate proposition. There is no mention of Essenes a single time in all the many writings from Qumran yet over a hundred identifying the inhabitants of this community as the exiled Temple Priests who are the sons of Zadok from Levi from Aaron. We cover the history and archaeology of the Essene headquarters well-entrenched 25 miles South of Qumran in Ein Gedi. We also prove Qumran is the Biblical Bethabara where John the Baptist, a son of Zadok and the Great Prophet even, lived and operated and baptized Messiah there. Messiah even visited this community again placing his endorsement on their practices including their Bible.

These are the Biblical keepers of scripture and never once are they on record as operating as such frauds as to make up their own writings and call it scripture. They do not pretend to be prophets falsely. That is the practice of the Rabbis not the Temple Priests whom Moses and even Yacob entrusted as the curators of scripture. What an insane accusation for a so-called Bible scholar to level at an Aaronic Levite Temple priest whose lineage went before the very presence of Yahuah in His Holy of Holies. The opinion that these curators lost their passion and sense of responsibility in their calling is ludicrous and unscholarly. Most seem to forget that though Israel and the Southern Kingdom rebelled, the sons of Zadok who led the Temple worship, continued to remain holy. This is not only evidenced in the abundant Qumran scrolls of their local community writings in application and interpretation, but even in Ezekiel's days of prophecy, these remained truly pious.

Ezekiel 40:46 KJV

And the chamber whose prospect is toward the north is for **the priests**, **the keepers of the charge of the altar**: these are the **sons of Zadok** among the sons of Levi, which come near to the LORD to minister unto him.

Ezekiel 44:15 KJV

But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

Ezekiel 48:11 KJV

It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

Here we are in the Last Days in which knowledge is increasing – ancient knowledge we have lost largely. We now have the writings of these holy priests who ran the Temple and kept the Bible. Some might find a passage about Levites going astray but read this. The Sons of Zadok did not. They are the inhabitants of Qumran continuing this same holy practice following the Law of Moses and keeping scripture. Ezekiel is late in the game for the Southern Kingdom exiled at the time to Babylon already yet these Priests still remained pious until then. He spends much of his book on the future. He identified for us the faction who connects it all. The Old Testament and the New Testament melt together in their writings and practices. This is the home of John the Baptist who was a son of Zadok himself qualified to be High Priest.

What we see in scripture is Messiah's endorsement of John as there was "none greater" before him, the last great "prophet" in a line of prophets, "Elias (Elijah), which was for to come" (Mt. 11:11-14). This included the practices of his community in Qumran/Bethabara which Yahusha observed Himself even participating as He chose to be baptized there in the place where scripture was kept. Where else would He who is the Word choose to launch His ministry? The very place He would preserve on the Dead Sea that we would rediscover in 1947. Yes, His promise to preserve His Word is truth.

Why search first century Rabbi babble when we have an extensive library of scripture, their official canon of indisputable renown and historicity, their commentaries, their hymns, their community laws based on scripture with references even, their calendars, etc. Yet over 70 years later, we are still asking questions like what was the original canon? It was found already. Are the Nephilim truly giants and the offspring of angels and humans? They answer that affirmative. What modern scholar could possibly even attempt to overrule and especially marginalize and even obscure the significance of this find which actually represents one of the greatest discoveries in history. The very restoration of the Word is sitting right there and we hear illiterate language from hordes of scholars who behave as elementary dunces on this topic.

In the case of Jubilees which we published in full, the sons of Zadok label it and use it as Torah. If the Temple Priests used it as Torah, who cares what any scholar nor Pharisee would ever have to say about it's authenticity as scripture. They have no permission to overrule the Biblical authority and it does not matter what the illegitimate usurpers of the Temple, the Pharisees (modern Rabbis), perceived as their canon which was rebuked by Messiah in Mark 7 and elsewhere. We find the same with 2nd Esdras which we publish The Torah Test in this introduction following. When we can find a text which appears to be the basis of quotes from Messiah Himself even identified as

such in the 1611 King James and 1560 Geneva Bibles, as well as direct connections to the Dead Sea Scrolls, we have very strong reservations about scholarly criticism which then questions the written date of the books placing them much later than the text clearly identifies. Again, they operate as scoffers representing the position that the Sons of Zadok were liars when they are the ones listening to the ancient liars according to scripture. They sit in the seat of the scornful and ridicule in ignorance and prove they are challenged to read and comprehend.

For instance, anyone can read this text and see that it could not have been written during nor after the time of the Apostles. After defining the End Times in what is clearly the origin of Revelation language, Yahuah Himself tells Ezra He has not revealed these things to anyone before. If this was written in 50 A.D. or after, those scholars are calling Yahuah a liar. This cannot be the case. We will explore this further but it also affirms that Ezra prophesied the coming of Messiah dating it very closely to about 0 B.C. and he knew His name would be Yahusha. This is firmly prophecy and accurate.

2 Esdras 13:53-54

This is the interpretation of the dream which you saw, and whereby **you only are here lightened**. For you have forsaken your own way, and applied your diligence unto my law, and sought it.

Though the connection to the Dead Sea Scrolls with these books is not as definitive as Jubilees which is identified in their writings as Torah specifically, we find 1st and 2nd Esdras extremely well-written in matching scripture as well as some Dead Sea fragments mislabeled which we will explore. More importantly, when we read prophesies that would be future even if this dating was accurate as late as 218 A.D. or so, these test as powerful and true. When a work that vets as scripture even quoted by Messiah, reveals itself as truth and accurate in prophecy, this is the very definition of inspired. Then, to call into question such inspired writing as scripture, seems a mischaracterization of an inept paradigm who is not even attempting to find the truth.

As we will cover, the prophecy of the Eagle that clearly identifies the Holy Roman Empire which did not exist at the time of the writing regardless of dating, we firmly believe this inspired. When, then, the text says it was written by Ezra the Prophet, that also rings true. The alternative again, is to accuse the exiled Temple Priests of falsifying. We will produce evidence that takes this dating back to at least 100 B.C. Many times, those same scholars will level such accusation and then, continue to discuss the book as potential scripture in theology yet they already undermined it in ethics. Of course, they'll float back and forth but the whole process appears double-minded. If the book vets as truth, then, what it says in terms of authorship as well is truth. Otherwise, the whole thing would be false and of little value. They take what they don't know and draw conclusions as if one can do so, with what they don't know. In other words, they merely tell what they don't know and they have no conclusion. The main reason is they

do not wish to believe 2nd Esdras especially represents prophecy because if so, then, the Pharisees must produce their Messiah at the time of Yahusha whose name must be Yahusha because this book foretells such with accuracy by date and name.

In the Torah Test, we will cite fragments we believe to be mislabeled. The first belongs to "Proto-1st Esdras" grossly mislabeled as "Proto-Esther." We will prove this is an obvious and blatant fraud in which the story of Esther matches practically none of the fragments involved. Anyone who can read and understand the story, could never claim they belong to Esther.

We will then cite a scholarly review of 2nd Esdras that demonstrates a connection in thought of 2nd Esdras and the Qumran texts which is fascinating though unproven. In their mindset, 2nd Esdras belongs with the Qumran genre. However, we will then go into the Dead Sea Scrolls themselves and firmly identify two fragments in which 2nd Esdras is used to render such commentary and interpretation of the Qumran/Bethabara theology. This is extremely significant as no one has done so.

Once you review these, even if you do not agree, the historicity of these books rises to the occasion of inspired scripture in large part. We find them from the days of Qumran including a fragment from the 1st century B.C., meaning the Rabbi dating is wrong, with ancient inclusions in Orthodox Tewahedo Biblical Canon, Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Latin Vulgate, Greek Septuagint, 1560 Geneva Bible, 1611 Original, Authorized, King James Version, and even some modern canons to today. We will specify which periods as well. There is a reason why 1st and 2nd Esdras have withstood such long-standing and it matters not what Pharisee nor Church decides to overrule what is precedence in scripture as only the sons of Zadok kept the Old Testament and only their canon matters in terms of what is or is not scripture.

We also will obliterate the Essene theory with the very Qumran texts themselves next. Additionally, in our Introduction, we will cover the Messianic Prophesies, The Name of YHWH, the identity of the Qumran Priests in their writings, Who Defiled the Temple, test The Hanukkah Hoax and firmly link John the Baptist to Qumran.

Following the Introduction, we have curated 2nd Esdras as our main highlight with 1st Esdras after. In examining the Original, Authorized 1611 King James Version, we have revised the English and added several margin notes in cross-reference especially as we find this book in several portions of the New Testament. Throughout the text, we expound on the antediluvian cosmology including the Rivers from Eden, chart the vision of the Eagle Empire with our interpretation, and most especially, we provide a foundation in creating maps using 2nd Esdras along with other scripture and history to locate the Lost Tribes of the Northern Kingdom of Israel. If this book was written between 70 A.D. and 218 A.D. as some scholars assert, it still remains an incredibly valuable tool in these respects though we will prove that date wrong. This restored knowledge is full of revelation – too full to ignore and too accurate to minimize.

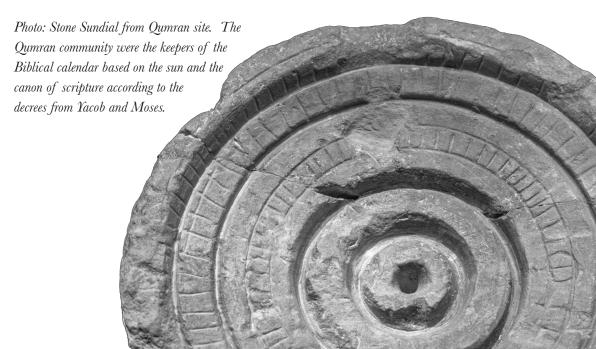
It is time to prove all things (1 Th. 5:21). Review this research and this will change your life. May this bless all who read. Yah Bless.

INTRODUCTION Who Lived in Qumran?

In 1947, the voice in the wilderness cried out yet again. Did you hear it? The entire modern Old Testament canon was found in Qumran with the exception of the Book of Esther in what is inappropriately labeled and expanded in scope as the Dead Sea Scrolls as the find was specific to the Qumran area and truly remains so. This included other books as well. For many of these books, these are the oldest copies found and some were complete such as the 24-foot long Isaiah Scroll. After over 70 years, we still know little about this community yet the archaeology, writings of the community and the large compound found there confirm these were the Aaronic Levite Priests, the sons of Zadok, who had been exiled to the Wilderness of Yahudea by the Hasmoneans and Pharisees. They were the Temple High Priests replaced by a new unbiblical order.

However, today, the world allows the Pharisees who defiled the Temple to teach us about this community. No wonder we know so little about them or at least we are taught so. This was the base of operations for John the Baptist and his disciples where he baptized Jesus(Yahusha) and was visited by Him later privately. It is among the most well-documented New Testament communities on record and the church does not even know because it is too busy defending a control narrative that the other books found with the Old Testament are somehow cursed when Yahusha and John set this library as a time capsule to preserve His Word.

Note: This "Who Lived In Qumran?" section of this Introduction only is the same as The Book of Jubilees: The Torah Calendar. The rest of the book is new.



Several other books were found among these scrolls which must be considered and tested. We will even discuss the possibility of 1st and 2nd Esdras included as well. Clearly important among that community of Levite priests, this tells us much as the Temple Levites were the keepers of scripture. Yacob entrusted Levi with this role in Jubilees 45:16 and Moses authorized these same Aaronic Levites in Deuteronomy 31:24-26 to do the same. If one truly wanted to know what books were and were not included in the Bible canon at the time of Messiah, they need not look far as this preserved the Old Testament canon of scripture up until His time. There were no books yet, just scroll libraries like the one found in Qumran.

Some attempt to force the books in the Septuagint that can be a useful publishing indeed in comparison but never as a standalone text as inerrant scripture. In fact, it too was a scroll library created in Egypt and the Aaronic Levites were not in Egypt at that time. They were in the Temple where they should be soon to be driven out into the Wilderness of Yahudea. They would take their Bible, scroll library in that time, with them. This was rediscovered in 1947 and immediately the Catholic Church and Pharisees moved to redefine the Bible that was found to protect the fraud they perpetrated in those days and since. The sect that created the Septuagint Greek translation in Egypt were not Aaronic Levite priests. These were Essenes in their attempt to hijack scripture which they would later write what they would call scripture in the Gnostic Gospels also found in Egypt. Not one Gnostic Gospel was found in Qumran nor do they coalesce with the New nor Old Testaments.

Essene is a name not found in the Bible even in the Greek Septuagint version demonstrating that cult has nothing to do with the Bible. The Qumran community never uses it nor anything similar. It is derived from the writings of Pliny, Josephus and others as ESSENOI, or ESSAIOI. As this is not a Bible word, we must go to an occult source to learn this originates in Egypt. In 2007, the Rosicrucian Digest weighs in on this.

Origins of the Word "Essene"

The word truly comes from the Egyptian word kashai, which means "secret." And there is a Jewish word of similar sound, chsahi, meaning "secret" or "silent"; and this word would naturally be translated into essaios or "Essene," denoting "secret" or "mystic." Even Josephus found that the Egyptian symbols of light and truth are represented by the word choshen, which transliterates into the Greek as essen. Historical references have been found also wherein the priests of the ancient temples of Ephesus bore the name of Essene. A branch of the organization established by the Greeks translated the word Essene as being derived from the Syrian word asaya, meaning "physician," into the Greek word therapeutes, having the same meaning [9]

Again, this is an occult source and they take credit for the Essenes as a secret cult of sorcerers. To them, that is a good thing where those of us believers know better. However, what they do not connect is the "chsahi" (kashaph: אַפּש: H3784) were the sorcerers and magicians in which Moses and Aaron faced in Egypt(Ex. 7:11). Some of them exited Egypt in the Exodus and settled in Ein Gedi in ancient times and not Qumran. Pliny notes they are a very ancient cult. This same sorcery and witchcraft is recorded in Canaan(Dt. 18:10), in Israel(2 Chr. 33:6) and even in Babylon(Dan. 2:2). It is the enemy of the Bible.

Some even further connect this Aramaic word "asaya" as the origin of the word Hasmonean. These are the conquerors of the Temple in 165 B.C. who exiled the Levite Temple priest system who are rebuked by their Qumran community as the "sons of darkness." What a world in which we live. This word is the origin of the Hasidim or Hasidic Jews of today. They are Essenes. The breakdown of the factions still exists as Rabbinic Judaism generally are Pharisees essentially with a sect of Hasidim, Essenes. Sure, they call themselves pious but they do not even remotely know the relationship of Torah. This is why we find them referring to their god as Hashem. This name is a variant of Ashima, the god of the Samaritans from whom they originate. Who would replace the name of Yahuah 6,800+ times with Lord or Ba'al in Hebrew? These Samaritans would. Any attempt to associate them with Messiah and John the Baptist is ridiculous. We were warned in the end times evil would be called good and good, evil.

One of the main reasons employed by many is this assumption that Essenes lived in Qumran which they never did. Attempts are even exercised claiming Jesus(Yahusha) and John believed in resurrection and somehow that is supposed to be equated to the reincarnation doctrine of the Essenes which is among the most illiterate of positions. The two doctrines are opposites as are the Essenes from the Qumran community. In fact, human spirits cannot reincarnate. The only spirits who do are demons or spirits of Nephilim when they die. They wander the dry places and when invited, they can enter a human and possess it or even an animal as Messiah cast demons into swine. Reincarnation is literally a doctrine of demons as only they reincarnate possessing the body of another.

Essenes originated from Egypt, though perhaps truly Mesopotamian origins ultimately thus the Aramaic, where they were known as physicians or alchemists of sort. There, they were called the Therapeutae in Greek. In Biblical terms they were sorcerers such as the false prophet identified as from Yahudea, Barjesus, an Essene(Acts 13:6), the "child of the devil" according to Paul, Elymus(Acts 13:8) and the bewitching Simon the sorcerer(Acts 8:9). In Greek, Paul calls this pharmakeía(φαρμακεία: G5331) meaning medication ("pharmacy"), i.e. (by extension) magic (literally or figuratively):—sorcery, witchcraft."

Revelation tells us this is the end times deception in fact playing out as "by thy sorceries were all nations deceived" (Rv. 18:23). This same sorcery is exactly what has happened with this entire narrative. Only a fool would claim Essenes lived in Qumran with no evidence, writings identifying themselves as Levites and incredibly significant Essene finds 25 miles South in Ein Gedi matching Pliny's directions to their headquarters. No scholar could logically draw such conclusion yet the mantra is vast. This false story permeates Judaism (Pharisaism according to the Jewish Encyclopedia) and those who manage the Rockefeller-funded museum doling out the idiotic control line. The church has bought this especially in seminaries. It is a lie.

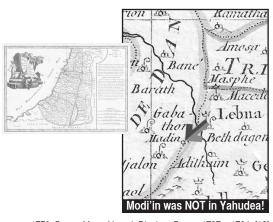
The other list of Bible canon immediately thrown out there is that of Josephus who propagated a closed canon according to him of course. Josephus was an admitted Pharisee, Hasmonean and he was Essene trained by Banus in the wilderness (Ein Gedi) [11: The Life of Flavius Josephus]. Realize his "closed canon" which some Christians actually cite would mean the entire New Testament is not scripture and was already rebuked as ignoring part of the law or Torah according to Messiah (Jn. 5:46-47) and what they did use, they turned against scripture according to Him (Mark 7:9). That is an oxymoron many do not even think through. His listing of what the Pharisees considered scripture educate us all on the paradigm at the time of Messiah and shortly after when the New Testament was just written as it already censored Jubilees especially. That is no canon.

However, whom did Yacob and Moses entrust with the keeping of scripture, Torah and what we would call Bible? The Temple Levite Priests of Aaron and Josephus was not nor were the Rabbis/Pharisees or Hasidim/Essenes. We have now found this scroll library which is the only which qualifies as the Bible canon for the entire history up until the time the Temple was destroyed. The question is, whom was ever given authority to overrule these Levites? Who was given their responsibility to keep scripture? Who was given authority to overturn Messiah's endorsement of this canon as well? Certainly not Pharisees who already threw out the Book of Jubilees in the days of Messiah. Most certainly not the cowardly general, Josephus, who ordered all of his troops to commit suicide while he failed to do so himself. Josephus is useful for history and geography to a point. However, he was no authority on scripture and his list is a spouting of Pharisee doctrine rebuked by Messiah many times. Only the Levite library records canon. Any Catholic council changing that was usurping Biblical authority it never had.

This community left history and scripture behind so that we would all know just what was and was not considered canon. They even include commentaries on different books, additional prophecy especially of the war of the "sons of darkness" versus the "sons of light," hymns, calendars, etc. The Hasmoneans (Essenes) and

their priests (Pharisees and Sadducees) who exiled the true Aaronic Priests from the Temple are called the "sons of darkness" as they conquered the Temple and Yahudea in 165 B.C. This battle will last until the very end times in their writings. The Temple was the center of worship in Yerusalem. Though the Second Temple no longer housed the ark of the covenant with Yahuah's presence, it still received His blessing until that time. Priestly courses continued such as that of Zacharias, father of John the Baptist, in the course of Abiyah (Abia) but the leadership in the Temple, in all of Yahudea and essentially the world in a spiritual sense had been usurped by these "sons of darkness." This was a fulfillment of the Psalm 83 war in which David predicted the Temple, not even built at the time of his prophecy, would be defiled by neighboring enemies in this exact sense.

For the Hasmoneans did not attack just the Greeks nor did they originate in Yahudea. They inhabited an area called Modi'in which is across the border into Dan controlled by Samaria and the Philistines. They were not Hebrews nor Israelites. They were Samaritans who were the replacements of the Northern Tribes of Israel when they were taken captive into Assyria since around 700 B.C. This is why even in Messiah's parable of the Good Samaritan(*Lk.* 10:25-37), what was unthinkable in



1770, Bonne Map of Israel. Rigobert Bonne 1727 – 1794. [12]

the paradigm of that day, was that a Samaritan could be good. These replacements were brought into the Northern Kingdom of Samaria and kept the name. They then attempted to infuse the worship of Yahuah into pagan religions of their gods Ashima(Hashem), Adrammelech (Melech/Molech/Ba'al) and others. However, this was never a sincere gesture. It was a response to the land that had been rejecting them as they were being attacked by wolves. They brought in a Levite Priest to teach them the rituals of the Bible. Yahuah rejected this infusion (2 Ki. 17).

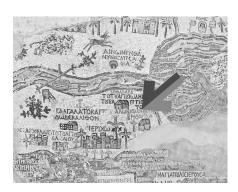
The Pharisees and Sadducees did not exist in Yerusalem until the so-called Hasmonean Revolt in 165 B.C. You will find the Books of Maccabees as well as Esther were not found among the Qumran scrolls because neither are scripture. Both are the stories of what would become Zionism today. This was predicted not only by David but identified in Revelation as Messiah discusses the Synagogue of Satan who say they are Jews and are not but do lie (Rev. 2:9, 3:9). Even the term Jew is fraud and it never should be used in scripture as it is not of Ancient Hebrew,

Aramaic, Greek, Latin, Old French, Old German nor Old English origin. The name of Yahuah's people includes His own and such tribes would never remove His name from theirs. His people in the Old and New Testament are the Yahudim in Hebrew and Greek really. The shortened form of this word is Yah's never Jews as there is no "J" in any of the languages in which the Bible has been interpreted through. The first two letters are YH(¬¬¬) and that is Yah not Jew or Yah's not Jews. This fraud wraps into the rest of this false narrative coming from the modern Pharisees and the Catholic Church who changed scripture and attempt to cover it up.

Many do not realize that Qumran is identified in the Bible. However, Qumran is it's Muslim name oddly continued by Pharisees and modern Israel. Why would they do so when the Bible identifies this area by the name as Bethabara(Greek) or Betharabah(Hebrew). Joshua(Yahushua) identifies the Western coastline of the Dead Sea geographically when he outlines a list in North to South progression of the cities of the Dead Sea wilderness.

Joshua 15:61-62 KJV: In the wilderness, **Betharabah**, Middin, and Secacah, And Nibshan, and the city of Salt, and Engedi; six cities with their villages.

He begins in the North with Betharabah on the Northwestern tip. That is called Qumran today. Joshua continues as he heads South to Middin which is due South of Qumran, then further South all the way to Ein Gedi. He defined a 25-mile distance from North to South. Notice there are several cities between Betharabah(Qumran) and Ein Gedi so even if somehow Pliny meant just North instead of just above in the mountains, which is obvious, he still would not be identifying Qumran as the headquarters of the Essenes. Of course, Ein Gedi has the archaeology called "The Essene Find."



Above: Jordan. Madaba (biblical Medeba) - St. George's Church. Fragment of the oldest floor mosaic map of the Holy Land - the Jordan River and the Dead Sea. [13]

The Madaba Mosaic Map(*left*), c. 6th century A.D., contains the oldest surviving original map of especially the Dead Sea and right on the intersection where the Jordon meets the Dead Sea, is labeled in Greek as $B\eta\theta\alpha\beta\alpha\rho\dot{\alpha}$ or Bethabara. This is right where Joshua placed it and it is modern Qumran.

The reason this is important as well is John the Baptist baptized Messiah at Bethabara. This was not some random journey into the wilderness but a visit to the very compound

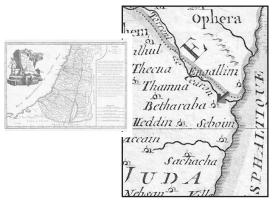
and library designed similar to the Temple where scripture was now kept outside of the Temple. Messiah Himself visited it more than once. Jesus(Yahusha) grew up and initially operated in Galilee(Mt. 2:22). He came from there, headed South to beyond Jordan. The Jordan is not simply the Jordan River in scripture but the entire Jordan Plain or Jordan Valley (Gn. 13:10). This does not indicate crossing the river but into the Wilderness of Yahudea at Qumran right on the border.

Luke 3:2-4 KTV: ...the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Matthew 3 K7V 1: In those days came John the Baptist, preaching in the wilderness of Judaea...

5-6: Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.

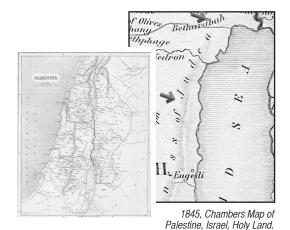
The Wilderness of Yahudea (Chambers Map, right) is very specifically the area along the West coast of the Dead Sea. It is not nor ever has referred to the Jordan Plain or Valley nor River other than before



1770, Bonne Map of Israel. Rigobert Bonne 1727 - 1794 [12].



Israel, Holy Land. [14]



Beth arabah

Inset of 1852, Philip Map of Palestine, Israel, Holy Land. [17]

there was a Dead Sea perhaps which was likely created by the destruction of Sodom. This has been known all along even on many maps until the 20th century [previous page].

Matthew 3:13 KJV: Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

Where did Jesus (Yahusha) come from? Galilee. He travels South to Jordan. Where in Jordan? This verse is not specific.

John 1:28 KJV: These things were done in Bethabara beyond Jordan, where John was baptizing.

Now, we have details rather than a general area. Jesus (Yahusha) came from Galilee heading South. He enters the Jordan Valley region and he travels "beyond" the Jordan Valley to a place called Bethabara. Where is this? The Jordan ends to the South at the Dead Sea and on the Northwest corner of the Dead Sea is Bethabara where John operated and baptized Messiah. It does not say he crossed the Jordan changing directions to go to the East. It says he travels South beyond Jordan to Bethabara. This is very clear and maps agree. This is Qumran.

The word beyond in Greek here is peran $(\pi \acute{e}\rho\alpha\nu)$ meaning "other side, beyond, over, farther side." This is where many scholars go wrong by forgetting the orientation of the region from Galilee South which does not enter the East side of the Jordan which is still the Jordan Valley. It progresses beyond the Jordan Valley to the Wilderness of Yahudea where John is said to be based. There is a reason.

John was an Aaronic bloodline Levite Priest qualified to be of High Priestly caste. He was not some hermit living under a tree eating locusts and honey. He was a righteous Aaronic Levite Priest operating in the place where his people had been exiled in the Wilderness of Yahudea in Bethabara which today is called Qumran. This forerunner to Messiah, the Elijah come again, wore camel's hair clothing (Mt. 3:4, Mk. 1:6) akin to sackcloth as in mourning. John ate locusts and honey which are both in the Biblical, covenant diet. He was essentially living the oath of a Rechabite but he was not poor and he did not live under a tree. He also is in no way the same as Banaah from the Talmud though attempts are made as Banaah lived 2-3 centuries later. John the Baptist was no Essene nor Pharisee nor was anyone in the Qumran community. John baptized mostly in fresh springs in clean water not the muddy waters of the Jordan River that few would desire to participate. Bethabara (Qumran) had fresh water. There is no disputing Qumran is Bethabara where Messiah was baptized and John and the Levites operated. This is the new location of the Temple practice where scripture was kept thus Bible.

THE ESSENES OF EIN GEDI

"On the west side of the Dead Sea, but out of range of the noxious exhalations of the coast, is the solitary tribe of the Essenes..."

"Lying below the Essenes was formerly the town of Engedi..." "Next comes Masada..." [10]

— Pliny the Elder, Natural History (Book V)

Pliny, a geographer, indisputably located the Essenes in the mountains overlooking Ein Gedi, 25 miles South of Qumran. He even anchors it to Masada just to the South and that is the Southern tip not near Qumran.

This is affirmed in mass scale archaeology called "The Essene Find" in Ein Gedi. This included a very ancient temple identified as a Chalcolithic Temple, c. 4th millennium B.C., which was not built by the Essenes but likely part of their compound in the mountains.

Also, archaeologists discovered a synagogue with many symbols identifying these Essenes as the secret cult throughout history fitting to everything we know about the Essenes who never lived in Qumran.

They were obsessed with peacocks as they worship the Peacock Angel (Persian) identified by many as the Nephilim deity known as Asmodeus. They etched swastika on the wall, very prominently display an 8-pointed star of Ishtar on the floor in tile, etc. They even offer what appears a very freemasonic warning on the wall.

There is no actual coherent data placing Essenes in Qumran.



Remnants of a Chalcolithic Temple (4th millennium BCE).



Essene synagogue in Ein Gedi. [18]



Tile mosaic on synagogue floor in Ein Gedi. [18]



TEMPLE PRIEST ASSOCIATIONS IN THE DEAD SEA SCROUS

The Biblical keepers of scripture and the Temple marginalized, mischaracterized, and hidden in fraud!

SONS OF ZADOK = 20 times

From the days of King Solomon, these are the Temple Priests. They are Levites and sons of Aaron both. However, they were given charge of the Temple worship and are the only Biblical keepers of scripture. They never call themselves Essenes but they identify themselves over 100 times and any scholar confusing the two is no scholar. They remained holy according to Ezekiel:

Ezekiel 48:11 KJV

It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

They remained faithful when exiled from the Temple to Qumran and they will stand again in the End Times.

"The sons of Zadok are the elect of Israel, the men called by name who shall stand at the end of days." -The Damascus Document, p. 132

Scripture was found in their library meaning this was Bible canon kept by the Sons of Zadok as was Biblical tradition. Essenes are never mentioned in scripture and never a Biblical tribe nor found in or near Qumran. That is blatant fraud!

Moses in Deuteronomy 31:25-26 KJV (Cf. Jubilees 45:16) That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

SONS OF AARON = 16 times
LEVITES = 71 times
SONS OF LEVI = 5 times
SONS OF LIGHT = 27 times
TEACHER OF RIGHTEOUSNESS = 53 times

"...this concerns the Wicked Priest who pursued the Teacher of Righteousness to the house of his exile..."
-COMMENTARY ON HABAKKUK, p. 515

"the city is Jerusalem where the Wicked Priest committed abominable deeds and defiled the Temple of God. The violence done to the land..." -COMMENTARY ON HABAKKUK, p. 515

"Words of blessing. The M[aster shall bless] the sons of Zadok the Priests, whom God has chosen to confirm His Covenant for [ever]"

- The Blessing of the High Priest, p.388

"When God engenders (the Priest-) Messiah, he shall come with them [at] the head of the whole congregation of Israel with all [his brethren, the sons] of Aaron the Priests" – The Messianic Rule, p.161

*From a search of "The Complete Dead Sea Scrolls in English" by Geza Vermes. Some are his mentions in commentary but that further affirms he knew who these were and still ignorantly concluded in fraud that these were Essenes with 0 mentions, 0 archaeology and Pliny indisputably placing them in Ein Gedi confirmed in archaeology.

essenes = O times

When groups of scholars make themselves so stupid as to say this group were Essenes, you know they are only offering propaganda.

WHO DEFILED THE SECOND TEMPLE?

The Books of Maccabees, not found in the Dead Sea Scrolls make the claim Greece defiled the Temple. That is a lie!

Greece Did NOT Defile the Temple From the account of the Temple Priests which appears within

From the account of the Temple Priests which appears within their commentaries of prophetic interpretation of events that had already occurred in their time, they record that Greece did not defile the Temple nor even attack Yahudea with their military. This is consistent with Greek history that does not mention this Maccabees account which is not history nor Bible. This is a major problem for modern Judaism which has only this claim to link it to their being Hebrews. They are not.

"Whither the lion goes, there is the lion's cub, [with none to disturb it] (ii, 11b).

[Interpreted, this concerns Deme]trius king of Greece who sought, on the counsel of those who seek smooth things, to enter Jerusalem. [But God did not permit the city to be delivered] into the hands of the kings of Greece, from the time of Antiochus until the coming of the rulers of the Kittim. But then she shall be trampled under their feet..." -COMMENTARY ON NAHUM, p. 505

Thus, from the time of Demetrius to the time of Antiochus I including the time of Antiochus Epiphanes and until the time of the Kittim takeover which is the Roman Empire, Yahudea is not subdued with Greece's military. Even Alexander the Great was welcomed in a peaceful takeover not military conquest especially in the Temple where he even burnt the sacrifice of the Temple. Greece wanted the tax revenues and Israel agreed to that in all accounts even Josephus, Tacitus, Origen and others agree on that. However, who trampled Yahudea? Who defiled the Temple? This community did not keep that a secret...

"[For the violence done to Lebanon shall overwhelm you, and the destruction of the beasts] X II shall terrify you, because of the blood of men and the violence done to the land, the city, and all its inhabitants (ii, 17).

Interpreted, this saying concerns the Wicked Priest, inasmuch as he shall be paid the reward which he himself tendered to the Poor. For Lebanon is the Council of the Community; and the beasts are the simple of Judah who keep the Law. As he himself plotted the destruction of the Poor, so will God condemn him to destruction. And as for that which He said, Because of the blood of the city and the violence done to the land: interpreted, the city is Jerusalem where the Wicked Priest committed abominable deeds and **defiled the Temple of God**. The violence done to the land: these are the cities of Judah where he robbed the Poor of their possessions." –COMMENTARY ON HABAKKUK, p. 515

The Wicked Priest is not one man but the Hasmoneans including their priests, the Pharisees and new Sanhedrin that was new to Yerusalem and neither faction ever mentioned in the entire Old Testament as they did not exist in Yerusalem until installed by the Hasmoneans around 165 B.C. These exiled the Aaronic, Levite Temple Priest leadership of antiquity to Qumran replacing them with a new unbiblical order in Yerusalem. That is the defiling of the Temple not Greece. They conquered as they maintained control of it and changed the religion to their Samaritan infusion of Persian basis with attempted worship of YHWH that He rejected then and rejects now. This is clear and indisputable and this is actual history from the First Century ignored and untold by the church generally as they maintain willing ignorance as 2 Peter 3 warned. Who do they listen to? The very ones who defiled the Temple.

*Excerpts from "The Complete Dead Sea Scrolls in English" by Geza Vermes.

One will notice multiple injections from Vermes and many scholars since of the Maccabees story as fact when these very writings of this community condemn the Hasmonean Revolt as the defiling of the Temple. That is dishonest and fraudulent!

The Maccabees Did!

THE HANUKKAH HOAX

The Feast of Dedication of modern Judaism also originates in the Books of Maccabees, yet Greece did not defile the Temple. However, worse, the Bible gives dates for the Dedication of the First and Second Temples and neither are December.

FIRST TEMPLE FEAST OF DEDICATION:

Feast of Tabernacles. 7th Hebrew Month (Ethanim) Modern Calendar: Between Sept. 15 - Oct. 15

1 Kings 8:63, 1 Kings 8:2, 2 Chronicles 5:3

SECOND TEMPLE FEAST OF DEDICATION:

Adar 3 or 23. 12th Hebrew Month (Not December) Modern Calendar: Between Feb. 15 - Mar. 15

Ezra 6:15-17, 1st Esdras 7:5-8 (Note: March 15 is still Winter)

The Second Temple stood until 70 A.D. Therefore, it's Feast of Dedication remained Late February to Early March. The history used to redefine this as a rededication proves to be fraud according to the Qumran community (previous page). What the Maccabees did was celebrate their pagan, Persian Winter Solstice Festival and they called it Hanukkah which is the Hebrew word for dedication. However, they defiled the Temple on that date. It is a rather disgusting display in fraud. Some attempt to claim Messiah was celebrating the Hasmonean Hanukkah but that as well is a lie.



Matthew 15:12-14 KJV

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind.

And if the blind lead the blind, both shall fall into the ditch.

Messiah Was In The Temple In Adar (February) NOT December!

John 10:22 KJV

And it was at Jerusalem the feast of dedication, and it was winter. And Yahusha walked in the Temple in Solomon's porch.

This is consistent with the Second Temple Feast of Dedication in the Winter in Late February to Mid-March. Messiah did NOT celebrate the Hasmonean Hanukkah nor does He ever embrace their story on any level. He rebukes their priests, their religion and even their lineage. It is time we correct this for good.



Pharisee Fruits

These Fruits Match Satan's from John 10:10 not Yahusha's

"Vipers"	"Hypocrites"	"Expand the Word with Leaven"	
Matt. 3:7, 12:34, 23:33 Luke 3:7	Matt. 6:2, 6:5, 15:7, 16:3, 22:18, 23:13, 14, 15, 23, 25, 27, 28, 29, 24:51 Mark 7:6 Luke 11:44, 12:56	Matt. 15:6, 16:6, 11 Mark 7:13, 8:15 Luke 12:1	
"Lead People to Hell"	"Operate Against His Commandments"	"Blind" "Vain"	
Matt. 23:13, 23:15, 24:51 Luke 11:52	Matt. 15:3-6, 23:4, 23 Mark 7:5-13 Rom. 2:17-20	Matt. 15:12-14, 23:16-17, 23-26 Mark 7:7 John 9:39-41 Rom. 1:21, 2:17-20	
"Condemned to Hell Generally"	"Unclean" "Self- Righteous"	"Murderers"	
Matt. 5:20, 23:13-15, 24:51	Matt. 6:5, 23:5, 15, 23-27, 28 Luke 7:29-30, 36-50, 18:9-14 John 8:39-59, 12:42	Matt. 12:14, 21:45-46, 23:31, 26:4 Luke 6:11, 11:47 John 8:44, 11:45-57 Acts 3:14-15, 7:52	

"Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future."

-Jewish Encyclopedia [60]

According to the Bible Why Ignore What the Bible Says to Support a False Paradigm?

"Seed/ Synagogue of Satan"	"Devour Widow's Houses/Poor"	"Pray/Give to Be Seen" "Haughty"
John 8:44 Rev. 2:9, 3:9	Matt. 23:14 Mark 12:40 Luke 7:36-50, 20:47, 21:1-6	Matt. 6:2, 5, 16, 23:5-6, 14, 17-22 Mark 12:40 Luke 11:43,16:14, 20:45-47
"Don't Know Prophecy" "Seek Signs"	"Don't Know Scripture"	"Thieves" "Extort"
Matt. 12:14-37, 16:1-4, 27:40-43 Mark 8:11-12 Luke 7:29-30, 11:29-32 John 5:18, 10:24-39	Matt. 16:6-12, 21:23-27, 22:34-46, 23:23-24, 26:62-68 Mark 3:6; Acts 1:6 Luke 7:29-30, 22:2 17:20-21 John 5:18, 10:24-39	Matt. 21:13, 23:25 Mark 11:17 Luke 19:46
"Stand in the Way of Knowledge"	"Accusers and Liars"	"Fools"
Matt. 23:34-35 Luke 11:52, 22:2 John 12:42	Matt. 12:1-2, 13-17, 22-24, 22:15-22, Mark 3:22 Luke 6:7, 7:39, 11:53, 19:39, 20:20-26 John 8:13; Rev. 2:9	Matt. 23:17, 19 Luke 11:40, 24:25 Rom. 1:22, 2:17-20

Pharisaism Became Rabbinic Judaism After 70 A.D. Pharisees Are Modern Rabbis, Modern Jews.



Who Were the Pharisees and Hasmoneans?

*Page Number in Paranthesis			
"Sons of Darkness" "Men of the Pit"	"Sons of Belial/ Satan" "Lot of Belial"	"Wicked Priests"	
War Scroll, (165-182) Dam. Doc. (134, 144) 4Q548 (573) Comm. Rule (111) 4Q258 (121) Hymn 9 (265)	4Q286 (394), 4Q386 (613) Dam. Doc. (133) Temple Scroll (212) War Scroll (176) Comm. Rule (99) Hymn 7 (263)	4Q394-9 (221) 4Q448 (340) iQpHab (509-515) 4QpPsa (519)	
"Defilers of the Temple"	"Theives" "Rob the Poor" "Prey on Widows"	"Unclean"	
iQpHab (513, 515) Dam. Doc. (133, 137, 148) 4Q174 (525) Temple Scroll (212)	iQpHab (509-515) Dam. Doc. (134) 4Q163 (499) Hymn 13 (273) Comm. Rule (113)	iQpHab (513) 4Q174 (525) Dam. Doc. (133-134) 4Q286 (394)	
"Vain"	"Strangers" "Men of Perdition"	"Flouters of the Law" (Disregard, Despise)	
iQpHab (514) Dam. Doc. (134) 4Q174 (526) Comm. Rule (103, 119) War Scroll (171, 176) Hymn 14 (276)	4Q174 (525) 4Q501 (328) Comm. Rule (113) 4Q 171 (522)	iQpHab (509-512) Dam. Doc. (133) 4Q163 (499) 4Q174 (525) 11Q13 (533)	

"Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future."

Jewish Encyclopedia [60]

According to the Dead Sea Scrolls

From ⁶⁶The Complete Dead Sea Scrolls in English. Revised Edition⁹ By Geza Vermes. [1]

"Liars" "Spouter of Lies"	"Those Who Seek Smooth Things"	"Scoffers"
4QpPsa (37) iQpHab (510-515) Dam. Doc. (137) 4Q 171 (519, 522) 4Q501 (328) Hymn 14 (278)	Dam. Doc. (129-130) Thanksgiving Hymns (262-269) 4Q163, (499) 4Q169, (505-7) 4Q177, (536)	Dam. Doc. (129, 137) iQH, 1Q36,4Q427-32 Hymn 6 (262) 4Q162 (499)
"Abomination" "House of Guilt"	"Enemies"	"Oppressive" "Overbearing"
iQpHab (511, 513) Dam. Doc. (133) 4Q175 (528) Temple Scroll (212) 4Q387 (603) 4Q389 (604)	iQpHab (514-515) Dam. Doc. (133) 4Q174 (525) War Scroll (176-177, 184) Temple Scroll (215-217)	iQpHab (509-514) 4Q448 (341) 4Q508 (383) 4Q504 (378) 4Q 171 (522)
"Unfaithful" "Rebellious"	"Vipers, Spiders, Serpents, Dragons"	"Men of Violence" "Instruments of Violence"
iQpHab (509-510, 513) Dam. Doc. (133) 4Q306 (243), 11Q13 (533) Hymn 14 (278) 4Q332 (405) Comm. Rule (99)	Dam. Doc. (133) Hymn 14 (275) Hymn 13 (273)	Hymn 14 (276, 278) Hymn 7 (263) 4Q 171 (520-522) Comm. Rule (113) iQpHab (509-515) 4Q175 (528), 4Q379 (585)

Pharisaism Became Rabbinic Judaism After 70 A.D. Pharisees Are Modern Rabbis, Modern Jews

THE COMING OF MESSIAL IN 2 ND ESDRAS

The Book of 2nd Esdras especially contains a massive amount of Revelation-style prophecy that we highlight throughout. However, as it deals with The Creation to the time of Messiah all the way to the End Times, this prophetic book precedes and becomes the origin of many of the concepts of Revelation and the New Testament. John saw a vision and it matched what he already read in 2nd Esdras in large detail. For Ezra knew when Messiah would arrive and even His name.

7:28 For my son YAHUSHA shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

Ezra lived about 400 B.C. which places the coming of Messiah's birth around 0 B.C. which is the most accurate prophecy of such. He, then, tells us His name would be called Yahusha. Again, this is a problem for Judaism who would then have to produce a Messiah named Yahusha in that era of which they have none. This is why this book was censored by them and they remain ignorant of it's concepts as well as the Only Messiah named Yahusha whom they rejected.

Then, Ezra further identifies Messiah's death that all men may have life. We know this well from the New Testament and some prophesies of the Old but this is exact and specific like no other. Ezra, the Prophet, knew these things.

7:29 After these years shall my son Messiah die, and all men that have life.

Ezra saw the vision of Messiah, then, ascending into Heaven as well as His Second Coming. This, too, is a major conundrum for Judaism who cannot produce anyone.

13:32 And the time shall be, when these things shall come to pass, and the signs shall happen which I showed you before, and then shall my son be declared, whom you saw as a man ascending.

Following these incredible prophesies, Esdras elaborates on the role of Messiah in His Second Coming. Once again, Judaism has nothing to offer in these regards.

The son of Elohim being confessed in the world... (2:47)

After 7 days, the world will be raised up... (7:31)

Mass resurrection of those who are asleep... (7:32)

The Judgment Seat... (7:33)

Evil will disappear... (7:35)

The road to salvation is a narrow gate... Few are saved... (7:12-14, 8:1)

The Garden of Eden and Tree of Life are opened in the end... (8:52)

He is not willing that any should perish... (8:59)

The signs of the end times and origin of Matthew 24 in part... (9:1-7)

The Lion of Yahudah will consume the Final Empire... (11:36-46)

Consuming His enemies with fire from His mouth... (13:10-11)

The Lost Tribes return... (13)

Every eye shall see Him... (13:52)

Handing out crowns and giving palms... (2:45)

The transition from the Old Testament to the New is fully defined in Esdras and the Qumran/Bethabara community of exiled Temple Levite Priests. There is no gap and Revelation is not a book of new concepts but originates largely in theology from Esdras. Messiah is all over these books and yet we are taught not to read them. This is what we call Dark Age Theology. Anyone who ever tells you, you cannot read something is teaching censorship not discernment. The church or really, ekklesia in the Bible, is to teach discernment instead and we are all to prove all things (1 Th. 5:21) for ourselves. Messiah begins His discourse in Matthew 24 with "Take heed that no man deceive you..." and He, then, lays out the end that Ezra defined 400 years earlier. Our Torah Test will vet this date and content.

PRECISE PROPHECY REVEALED 400 YEARS BEFORE HIS BIRTH?

JOHN THE BAPTIST IN QUMRAN? He Likely Grew Up There (Luke 1:80)

"You may eat [the following] flying [insects]: every kind of great locust, every kind of long-headed locust, every kind of green locust, and every kind of desert locust." The Temple Scroll, P. 207

John's Rare Diet found there

"And as for locusts, according to their various kinds they shall plunge them alive into fire or water, for this is what their nature requires."

The Damascus Document, P. 143

Prophecy of John Blessing Messiah

The Blessing of the Prince of the Congregation (100 B.C.) [56]

"The Master (John the Baptist) shall bless the Prince of the Congregation (Yahusha) . . . and shall renew for him the Covenant of the Community that he may establish the kingdom of His people for ever, [that he may judge the poor with righteousness and dispense justice with {equity to the oppressed} of the land, and that he may walk perfectly before Him in all the ways [of truth], and that he may establish His holy Covenant at the time of the affliction of those who seek God. May the Lord raise you up to everlasting heights, and as a fortified tower upon a high wall! [May you smite the peoples] with the might of your hand and ravage the earth with your sceptre; may you bring death to the ungodly with the breath of your lips! ... The rulers ... [and all the kings of the] nations shall serve you. He shall strengthen you with *His holy Name* and you shall be as a *[lion*; and you shall not lie down until you have devoured the] prey which naught shall deliver"

-Calendars, Liturgies and Prayers, p. 389-390.

Prepare the Way in the Wilderness...

Zacharias' prophecy at John's birth: Luke 1:79

"To Cive Light..."

Qumran Identification: "Sons of Light"

John baptized Yahusha in Qumran/ Bethabara fulfilling these 2 Qumran prophesies and Isaiah. These exiled Temple Priests knew their community would play such a role. This is the link between the Old and New Testaments.

And when these become members of the Community in Israel according to all these rules, they shall separate from the habitation of unjust men and shall go into the wilderness to prepare there the way of Him; as it is written, Prepare in the wilderness the way of..., make straight in the desert a path for our God (Isa. xl, 3). This (path) is the study of the Law which He commanded by the hand of Moses, that they may do according to all that has been revealed from age to age, and as the Prophets have revealed by His Holy Spirit. The Community Rule, P. 109.



Are 1st and 2nd Esdras Scripture, Inspired and Canon?

Criteria set forth by Blue Letter Bible with our additions. [1]

1. Prophetic Authorship "For a book to be considered canonical, it must have been written by a prophet or apostle or by one who had a special relationship to such (Mark to Peter, Luke to Paul). Only those who had witnessed the events or had recorded eyewitness testimony could have their writings considered as Holy Scripture."
2. Witness of the Spirit "The appeal to the inner witness of the Holy Spirit was also made to aid the people in understanding which books belonged in the canon and which did not." BLB quotes Pinnock who claims the canon is a matter of "historical process" (Clark Pinnock, Biblical Revelation, Grand Rapids: Baker Book House, 1973, p. 104). [2] We would agree but Pinnock ignores the most obvious such history. The Levite Library or Bible canon found in Qumran serves as a time capsule for the Old Testament canon long before the Catholic Church nor councils. Every book in the modern Old Testament canon was found there except Esther. It is Levite Priests who were the keepers of scripture and the Qumran community identifies as such over 100 times. We will examine certain fragments in Qumran that place 1st and 2nd Esdras there at least in "Proto" form and used for interpretation of prophecy.
3. Acceptance "The final test is the acceptance of the people of God." BLB notes this is to accept Jesus and the Apostles which we agree for New Testament but this would also be to accept His people in the time of Ezra which is the return of Southern Israel especially. 2nd Esdras still prophesies of Messiah though and serves to bridge the gap between the Old and New Testaments.
4. Quoted As Doctrine In Scripture (Our Addition) Our added test in which we will apply to Esdras will assess whether or not these books are quoted in scripture for significant doctrine. This is not some arbitrary word or phrase but does doctrine derive from these two books which one does not find specifically in other Old Testament writings? This is the ultimate exam. As 1st Esdras charts much like Ezra and Nehemiah already matching, we will fully vet 2nd Esdras on this point.
5. In Agreement With the Whole of Scripture (Our Addition) Does it agree with scripture in whole? Even the Gospels have minor details to iron out in understanding, but how do 1st and 2nd Esdras compare? The conclusion may surprise many.

1. Prophetic Authorship: Who Wrote 1st and 2nd Esdras and When?

1st and 2nd Esdras both identify their writer as the Prophet Ezra, or in Latin Esdras as an eyewitness or relating a fairly recent era in his time around 400 B.C. It does not do so in speculation but even identifies the exact Ezra to whom it refers with detailed lineage. In modern scholarly circles, many hold to the paradigm that somehow those in Qumran just wrote whatever they wanted and called it scripture claiming they wrote in the name of a prophet in fraud. The fact that they do not even realize they are undermining the actual Levite Temple Priests who cared for and curated scripture with their very lives, demonstrates the paradigm is illiterate of the Biblical keepers of scripture up until the time of Messiah. They did not write scripture arbitrarily, they kept it copying it over for many centuries in order to preserve it.

The prophet would typically employ the assistance of a Levite scribe to write his words down but they did not just make up whatever they wanted nor add to it nor wait centuries to write. That is not established and irresponsible. It is certainly not scholarly to claim they just made up texts and attributed them to the prophets just because they wanted to teach the people a lesson. This would undermine their authority in every sense and such practice is not recorded anywhere among the Temple Priests nor would it be acceptable in any sense then nor today. It is unthinkable anyone calling themselves a scholar would even enter such false paradigm.

This demonstrates a disrespect from the scholarly community for scripture and it's writers and keepers. If a text says Ezra or Moses wrote it, then, either they wrote it, at most with the assistance of a scribe, or the whole thing is a lie. If it is a lie, then there is little to be learned from it. This vets very easily by merely reading the content as such research will reveal whether the writing offers truth or not. Notice, you will not learn this from reading a blog and scoffing. Does it align with scripture? Is it quoted in scripture? As we executed with The Book of Jubilees, it is time to apply The Torah Test to 1st and 2nd Esdras. Many may be surprised at what we find.

The Qumran/Bethabara exiled Temple Priests are the only documented source for scripture as to what was in the Old Testament and what was not up until the time of Messiah. Anything found there should be assessed with literacy and not by such scoffers. Anything not found there, should also be examined as to whether it should even qualify as scripture. Every book of the Old Testament canon was found in Qumran with the exception of Esther which tells us much. Esther must be examined as well. Notice too, Maccabees of similar Zionist tone to Esther also was not found among these Temple Priests. These are questionable and must be vetted. This is not a new thought. We will show you Martin Luther's comments on this topic.

Ezra wrote these two books that bear his name as they not only test as scripture in theme and content but they are quoted in the New Testament and by Messiah Himself.

In fact, the Original, Authorized 1611 King James Version even anchors Messiah's words to 2nd Esdras that we will cover. We had a pastor argue on this even sending us the page from his copy of the 1611 KJV, of course, with the margin note cut off. We then produced the 1611 King James itself from King James Bible Online to reveal the margin note which is firmly anchored to 2nd Esdras as the origin of Messiah's words also showing where he cut the page off. However, Yahusha did not only quote 2nd Esdras once but many times and the themes are an obvious match for anyone who knows scripture. We will fully vet this.

2. Witness of the Spirit: The Historical Process

In modern times, there are Bibles that maintain 1st and 2nd Esdras in their publishing. As we mentioned in our Foreward, these books were also published in the 1560 Geneva Bible and the Original, Authorized 1611 King James Version. The KJV translators even anchor Messiah's words in one instance as originating from 2nd Esdras which we will cover. However, how is it that 1st and 2nd Esdras were included in the Bible Canon as Apocrypha over such a long period when many other books, even some found in the Dead Sea Scrolls, were omitted? Unfortunately, most view all things history through the lens of only a Western perspective when no Bible writer was from the West.

What is telling is one of the first Christian communities in their canon, the Ethiopian Orthodox Tewahedo Biblical Canon, approximated to the 4th century, included 1st and 2nd Esdras though titles get confusing as they are listed as 1 Ezra (Ezra-Nehemiah as 1 book), 2 Ezra (1st Esdras or Ezra 3 to the Rabbis) and Ezra Sutuel (2nd Esdras or Ezra 4 to the Rabbis). Even the Codex Vaticanus and Codex Sinaiticus both of the 4th Century as well as the Codex Alexandrinus of the 5th century included 1st Esdras (labeled as 3 Esdras or Ezra 3 and some Ezra 2 but all are 1st Esdras). Also, though not included in Jerome's original Vulgate, the Latin Vulgate includes 1st and 2nd Esdras since the 9th century or so.

However, copies of the Greek Septuagint also include 1st Esdras (Esdras A) as well as Ezra-Nehemiah as one book (Esdras B). This publishing originated in Egypt around 300- 200 B.C. or so but few fragments have been found from that era thus we do not know whether 1st Esdras was included that far back. Many have made such assumption with Maccabees having it published before the events of Maccabees even occurred and they do not seem to realize many times. It is probable that 1st Esdras was included in the original publishing and there is no evidence to the contrary.

Then, we have the Dead Sea Scrolls which list does not appear to include 1st nor 2nd Esdras (Ezra 3 and 4). However, deeper study reveals that may not be the case. We believe a connection can be made.

1st Esdras in the Dead Sea Scrolls?

In the Dead Sea Scrolls, we find what appears misrepresentation on yet another topic from those controlling these narratives. We already found they defrauded Essenes into the story in illiterate fashion in which they should be embarrassed. Not a single reference is found to the Essenes in any literature in Qumran but they call themselves Aaronic Levite priests, the sons of Aaron, the sons of Zadok, the very Temple Priests exiled by the Pharisees (modern Rabbis) who control the illiterate narrative today. There is no archaeology, not one piece, and no history supporting Qumran as the Essene Headquarters but both "The Essene Find" in archaeology and the historic placement by Pliny, the only one to do so, located them in Ein Gedi 25 miles South not Qumran.

Worse, Qumran is a new Muslim name and shouldn't Israel be restoring the Biblical name of this area? We prove in the Introduction of this book that Qumran has an ancient name on the Oldest Map of Israel, the Madaba Tile Map showing Bethabara as Qumran supported by several maps over the centuries all the way up until 1901. But somehow between 1901 and 1947, the name was lost and forgotten in willing ignorance. In fact, Messiah was baptized there in freshwater springs and go to Israel and they'll take you to the muddy, nasty Jordan River to baptize you in error. Certainly, they are laughing in the back room. These Pharisees are cunning though this is incredibly inept and uneducated and again very embarrassing for those calling themselves scholars to make themselves so stupid, but they have fooled us indeed. No longer.

Are we sure, then, that 1st and 2 Esdras were not found among the Dead Sea Scrolls? Are they even looking for it since these are not in their interest? Let's take a good look at these so-labeled "Proto-Esther" fragments from the Dead Sea Scrolls, of which there are two. See, Esther was the only text of the modern Old Testament canon which was not found in Qumran/Bethabara in this library of the Temple Priests. Those were the keepers of scripture and they kept the Bible of that time which did not include Esther nor it's festival and that is quite damning. It was simply not there. This is the historic catalogue of the true Old Testament and again all texts were found there except Esther. Then, several books were found that have continued throughout the ages just not in the Pharisee canon which is an impertinent paradigm as they are not the keepers of canon.

First, the so-labeled Proto-Esther^d fragment reads:

"The **Most High** whom you (Jews) fear and worship rules of ver the whole efforth. Everyone whom He wishes (comes) near. **Bagasro** ... Whoever speaks an evil word against **Bagasro** [will be] put to death for there is no-ofne to destroy h] is good for [e] ver..."

—Proto-Esther^d, p. 620 [49]

Let us begin with the Most High title for the Elohim of Yahudea. Esther never mentions that title once. However, King Darius himself uses this title "Most High" to refer to Yahuah in 1st Esdras in a similar decree more fitting to this fragment.

1 Esdras 6:31-33

(Darius refers to Yahudea's God As "Most High." Esther does not.)

That offerings may be made to the Most High Elohim, for the king (Darius) and for his children, and that they may pray for their lives. And he commanded, that whosoever should transgress, yes, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king 33 Yahuah therefore whose Name is there called upon, utterly destroy every king and nation, that stretches out his hand to hinder or damage that house of Yahuah in Yerusalem. I Darius the king have ordained, that according unto these things it be done with diligence.

The "Most High" as the reference to Yahuah is used regularly, 29 times, throughout 1st and 2nd Esdras and in this case by Darius himself as a well-established precedent matching the fragment as this is a decree from a king. It is never used even once in the Book of Esther nor is Yahuah used even once nor is there a single reference to Him in any of Esther. We do not find Esther giving Yahuah credit for any of her story and even the fasting portion is also a pagan practice of the Persians that does not specifically even identify which religion she even represented. Her entire story is one of a supposed Jewess who slept her way to gaining influence as a concubine not a Queen initially, which is also greatly misrepresented in the recent movie "One Night With the King" retelling Esther based on these fragments claiming Esther just read to the King. No, she slept with him and the reading of the law he requests much later not on the evening in which he slept with her outside of marriage. This fragment appears to be stretched away from 1st Esdras where it is far more likely a match to that story than that of Esther.

In fact, those wishing to try to force this fragment as Artaxerxes' era in the time of Ezra and Esther both, in Esther no one ever uses Most High but in 1st Esdras, even Artaxerxes himself uses Most High for Yahuah for that matter. He was fully aware of this people, their laws, and their God yet we find the writer of Esther clearly was not. Esther misrepresents all three and demonstrates a complete ignorance of Yahuah, scripture and both Biblical and Persian history. It is difficult to imagine how anyone would defend a book clearly not Bible in any sense and very obviously of Pharisee origin as it was not kept by the Temple Priests in Qumran nor the New Testament thus it was not in the Bible. Only Pharisees propagated it which appears to originate with Josephus at the end of the 1st century. Maybe he wrote that fiction. Certainly, no prophet nor Biblical scribe did.

1 Esdras 8:19 -21

And I, king Artaxerxes, have also commanded the keepers of the treasures in Syria and Phoenicia, that whatsoever Ezra the priest, and the reader of the law of the Most High Elohim shall send for, they should give to him with speed, 20 To the sum of an hundred talents of silver: likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance. Let all things be performed after the law of Elohim diligently unto the Most High Elohim, that wrath come not upon the kingdom of the King and his sons.

How is it that King Artaxerxes, the Persian king, knew "Most High" for Yahuah yet Esther cannot seem to pray to Him, give Him credit, nor acknowledge Him? Is this not supposed to be scripture? She is clearly applying Pharisee/Samaritan doctrine especially not pronouncing nor even mentioning YHWH. This also disproves that the Yahudim were being persecuted in a nation which protected them by royal decree even for at least three generations. Artaxerxes did not proclaim such and then turn around and set up a mafia scandal to take back from the Yahudim in which he freed and his father even renewed such pledge assisting them to complete the Second Temple even. Artaxerxes decreed the final migration of the return of the Lost Tribes which occurred the same year before Esther even entered his palace in her story. He favored Ezra and gave him all of his requests including a mandate to restore the law of Yahuah not just in Yerusalem but in Syria and Phoenicia (Samaria). However, we are then to believe he forgot what a Hebrew was, forgot he committed even significant financial resources to them specifically to restore Yah's law only to turn against them in ignorance because some advisor hated Jews. Note that is not even a Hebrew word being forced into scripture in fraud as it is Yahudim or Yah's for short, never Jews except in Yiddish infusion changing the language of the Bible.

The incredible leap over planets into another universe by scholars claiming Bagasro must be Mordecai, Esther's Uncle, fails any test of logic. There is no such etymology nor association in name. Certainly, Mordecai was protected and such warning was given in Esther. However, the assumption that represents the only time such warning occurs even in Persia by that king is erroneous. In 1st Esdras, there is a very similar relationship with Zerubabel and King Darius in which a similar declaration is made. Three bodyguards of the king enter into a contest in which the winner will be given in reward royal robes, protected by the king, given from the treasury even, etc. The winner is Zerubabel and he received an edict of overwhelming support in a true Bible story returning to Yerusalem to continue construction on the Second Temple with the second wave of Southern Kingdom Lost Tribes.

In assessing the different names especially in the Latin, it is not rare for 1st or 2nd Esdras to render names even in the 1611 King James Version somewhat scrambled and

backwards in letters. Having reconciled such throughout these books, we have found that often. Zerubbabel: ZRBBL (לֶבֶּבֶרָוּ: 2216) has much more affinity to BGSR (Bagasro) than does Mordecai: MRDKY (יַבְּדְרָבֶי). Mordecai has 1 letter in common with Bagasro and yet, Zerubbabel has 75% of Bagasro's same letters.

Both men, Mordecai from Esther and Zerubbabel from 1st Esdras were honored and protected by the Persian king with royal decrees with penalty of death for those who oppose them. Again, this is not exclusive to Esther nor does Esther fit. Darius elevates Zerubabel to family as the status of a cousin.

1 Esdras 4:42 (King Darius to Zerubbabel)

42 Then said the king unto him, **Ask what you will**, more than is appointed in the writing, and we will give it to you, because you are found wisest, and you shall sit next to me, and shall be called **my cousin**.

1 Esdras 6:32 (Darius in Protection of Zerubbabel and Yahudea)

32 And he (Darius) commanded, that whosoever should transgress, yes, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

Therefore, our first fragment, Proto-Esther^d, should be retitled as Proto-1st Esdras as that is a far better match. The second fragment has a bit more detail but really has similar issues as it too appears a telling of the 1st Esdras account not Esther. Right from the beginning, it has massive problems for Esther that is a ludicrous guess from one who seems unaware of the basic storyline of Esther nor the Greek language nor Persian history.

"... [and they li]sten to Patireza, your father ..." -4QProto-Esther, p. 619 [48]

Somehow, it is assumed that only Esther is the E-Z-A here ignoring the rest of the word even. We have a very well known title in the word in which scholars well know and ignore in claiming such. Well, she is not a father and her father's name was not Patireza thus no match. The Book of Esther records her father's name as Abihail (Est. 2:15, 9:29). So the mention of this name as someone's father, a name never mentioned in any scripture for anyone for that matter does not lead to Esther but proves this is not about Esther at least this portion definitively. So who could Patireza be?

Those claiming Patireza could be Esther are not linguists or certainly not acting like it. This is of Greek origin and the word Pater with an "E" not an "I" simply means "father" used hundreds of times in Greek translations including the New Testament. What remains... Eza. E-Z-A cannot be Esther but far more likely Ezra and the first part demonstrates this. Pater is also the name for a Priest in Persia as Catholicism's "Father"

originates there from Mithraism not the Bible which rebukes that title in fact in the New Testament. It was one of the 7 grades of initiates in Mithraism in fact. [57] The Mithraic Pater Patrum was the high priest in Persia as well thus the title was for a Priest. [58] However, in Ezra's days, he was a Priest of Yahuah but in service of the King of Persia before returning to Yerusalem. The king knew him and he found favor with the king who even refers to him as Priest Ezra. In other words, Pater Ezra (EZA) makes perfect sense. Pater Esther is nonsense. She was no father nor a priest but a concubine whose story doesn't even have a Biblical foundation in any sense as her God is never even identified. A secular story that somehow was included in canons which follow the Pharisees not the Biblical historical tradition. One would think this obvious.

"...and amid the officials of the royal apparel..." -4QProto-Esther^a, p. 619 [48]

Though Esther says "that Esther put on her royal apparel" (Est. 5:1), and Mordecai is later paraded in "royal apparel" this fragment says the officials of royal apparel not Esther nor Mordecai. This, again, sounds like the story in 1st Esdras of the Three Bodyguards who compete as to whom is wisest. Whoever wins will be given royal apparel for one, but they also appear before the counsel who would be arrayed in such as well and that is the context of this fragment as the officials are the one's arrayed not Esther nor Zerubbabel. Frankly, this portion tells us again, this is not specific to Esther.

1 Esdras 3:4-7

"Then three young men that were of the guard, that kept the kings body, spoke one to another: Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory: As to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an head-tire of fine linen, and a chain about his neck: And he shall sit next to Darius, because of his wisdom, and shall be called, Darius his cousin.

(Darius agrees to this and more in 1st Esdras 3:13-15)

1st Esdras presents an exact match to these fragments in which Esther fails.

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"...to work in the service of the king in accordance with all that you have received..." -4QProto-Esther, p. 619 [48]
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This applies in both stories perhaps but more so in 1st Esdras than Esther. Neither is a direct quote verbatim but this is a "proto" fragment not an exact quote. For Zerubbabel in 1st Esdras, one of the King's bodyguards in his service, was a contest winner in which this makes the most sense in context. With his winnings, he would be required to still

remain in the service of the King. It fits Mordecai from Esther too but not with Patireza whom cannot be Mordecai or anything else we reviewed thus far.

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"In that hour the king could not go to sleep (literally, his spirit was stretched)" -4QProto-Esther, p. 619 [48]
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Though this appears in Esther's story indeed (Est. 6:1), this also matches 1st Esdras which says the same as Darius could not sleep.

1 Esdras 3:3

"And when they are and drank, and being satisfied were gone home, then Darius the king went into his bed chamber, and slept, and soon after awakened."

Thus the king could not sleep in both stories and the assumption that this detail again only exists in the Esther saga is incomplete and erroneous. 1st Esdras also fits this fragment as well as the first especially Patireza (Priest Ezra) where Esther already failed.

The remaining portion of this fragment attributed to Esther does no more to bolster the case for Esther which already fails and here it falls flat on it's face. This also coalesces with 1st Esdras. Scholars insert portions into this fragment in assumption as well which we feel are likely inaccurate but anyone claiming this represents Esther is ignoring the story completely. They don't even know it. King Artaxerxes never calls for his father's scrolls in Esther. He calls for his own law from recent years and discovers Mordecai's reporting his attempted assassination during his own administration. How can that be missed by someone calling themselves a scholar?

"[and he commanded that the b]ooks of his father be read before him. And among the books there was a scroll [the mou]th of which [was] s[ealed] with seven seals by the signet-ring of his father Darius the heading of which ... [Dar]ius the king to the officials of the kingdom, Peace. It was opened and read and in it was found: [... Dar]ius the King to the kings who will reign after me and to the officials of the kingdom, Pe[ac]e. It should be known to you that every tormentor and liar..." $-4QProto-Esther^a$, p. 619 [48]

This is not Esther. In the story of Esther, the King seeks the scroll that he commissioned not his father's nor does he have his father's read but his own (Est. 6:1-2). He was affirming Mordecai was the one whom reported the plot against him and his response is to honor Mordecai as a result. So Esther is wrong for this no matter what.

You can see two of the three times Darius is mentioned here, the fragment is not complete nor is that clear. There is enough to determine this is not Esther and better matches Esdras. However, the very odd omissions both times in this fragment for the

name of the King on the Decree here may be revealing.

It first identifies "his father Darius" which confusion arises often in all four books of Ezra really including the two in the modern canon (Ezra and Nehemiah). This is a telltale sign this is Esdras as well. The Persian kings get confused in those writings as scholars have observed. However, this is far more likely Cyrus the King's decree as he is the origin of the monumental decree to rebuild the Temple in favor of the Yahudim and Darius is recorded requesting such whereas Artaxerxes is not. Only "ius or yus" appears on the fragment both times as the brackets reflect and scholars are assuming this is DARius yet that is not likely.

Then, notice the second time, who succeeded Darius, and this is telling? Xerxes did, and there is no tie in name to "ius or yus" there when it says "[...]ius (or ...yus) the King to the kings who will reign after me." That is not Xerxes and Artaxerxes is the next generation after that as he is grandson of Darius I and his name also does not match. However, Cyrus who made the decree and fits, handed his rule to his son Cambyses also known by his Chaldee name Ahasuerus which matches the "[...]ius" or yus. This is the 2nd Persian king and there is a story of an imposter who replaced him for a short time as well so it gets confusing but that imposter claimed to be Cambyses thus still the same rule in name and position. Darius I would then take rule as the third king of Persia and the Temple is completed under his rule. Darius ordered the scrolls of Cyrus be read especially concerning the Yahudim in Persia in answering a complaint from the Samaritans who hated the Temple and Yahudea and would defile it in 165 B.C. Artaxerxes orders his own law to be read and discovered a recent event from his own law not his father's. Esther cannot coalesce.

1 Esdras 6:21 -22

Now therefore if it seem good unto the king, let search be made among the records of King Cyrus, And if it be found, that the building of the house of Yahuah at Yerusalem has been done with the consent of King Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

1 Esdras 6:23 (Affirmed in Ezra 6:1-3)

Then commanded king Darius to seek among the records at Babylon: and so at Echatana the palace which is in the country of Media, there was found a rule wherein these things were recorded.

We believe this is Darius who sought the scrolls and not likely his grandson as it must be since the Temple was completed under his rule and a fit to Zerubbabel, who returned to Yerusalem with a decree of protection in this same manner. Those wishing to say this is Artaxerxes still fail in forcing Esther. It cannot fit but one will also find Ezra returned to Yerusalem in the 7th year of Artaxerxes, before Esther's story takes off in fact, with a royal edict as well not only for protection but ordering Syria and Phoenicia to give to the Temple project. It even includes a threat of penalty of death as does Zerubbabel's thus both eras are covered and could fit in 1st Esdras and neither would fit Esther.

It cannot be Esther in either sense as Artaxerxes was not seeking the scroll of his father, he was seeking his own scroll from his recent reign even. The scroll would not have been decreed by his father in any sense but by him. There would likely be no mention of Darius' son as 1st Esdras records that specific decree to continue Temple construction which does not have such language.

Even worse for Esther is that the timing of her story also begins with her being made queen later in this same 7th year in which Ezra already returned and with many Lost Tribes in the final mass migration. Why did Esther not return as well? Why did she along with Mordecai even remain in Persia? In fact, Artaxerxes well knew who the Jews (Yahudim) were, had a good relationship with them and loved Ezra in fact. He signed a decree allowing ALL of Yahudea to return before Esther was taken into his palace in her story. However, we are supposed to believe that King forget what a Hebrew was 5 years later and decided to play along with a mafia racket for money when he gave to the Temple and supported Yahudea with protection including a decree for them to restore the same law of their people that supposedly Haman now convinced him to hate. Nonsense.

The timeline is clear Cyrus decrees the Second Temple to be built. The Southern Kingdom begins to return at that time in part and they begin construction on the Second Temple. Then, the Samaritans, the true enemy of Israel who will attack them in 165 B.C. defiling the Temple, successfully petition against the rebuilding and the project is placed on hold under Cambyses (Ahasuerus) who is misunderstood as Artaxerxes, grandson of Darius I by many. He cannot be as the Temple is completed under Darius so it's construction cannot be halted under his grandson two generations after it was already built. Thus, no one needs a scholar to waive their wand here for that era, Artaxerxes in this story when Temple construction was halted, is Cambyses by his Chaldean name period both in Ezra and in 1st Esdras. He has to be. The real Artaxerxes, grandson of Darius I does not appear until later in Ezra's final return. That King is actually the same one from the story of Esther but Esther has a major challenge. We know it is firmly the same King Artaxerxes as Ezra (Esdras) as his palace was in Shushan/Susan which was not moved until the days of Darius I thus this cannot be the son of Cyrus who bore similar Chaldean name (Est. 1:2). He was earlier.

We are to believe this same Artaxerxes who loved Ezra who served him as a Priest in Persia much like Daniel, had a very poor memory. He decrees for Ezra's protection and return to Yerusalem with thousands of Lost Tribes from the Southern Kingdom. He even previously clarified to Ezra ALL who wished to return there had his permission to do so. Ezra's migration in return with Lost Tribes begins in Artaxerxes' 7th year of reign in the 1st month and they arrive in the 5th month.

Ezra and the Final Wave of Yahudim Return to Yerusalem: Left Babylon: Abib (1st Month/Mar.-Apr.), 7th Year of Artaxerxes

1 Esdras 8:6-7

In the seventh year of the reign of king Artaxerxes, in the fifth month, (this was the king's seventh year) for they went from Babylon in the first day of the first month, and came to Yerusalem, according to the prosperous journey which Yahuah gave them. For Ezra had very great skill, so that he omitted nothing of the Law and Commandments of Yahuah, but taught all Israel the Ordinances and Judgments.

1 Esdras 8:9-10

King Artaxerxes unto Ezra the Priest and reader of the Law of Yahuah, send greeting Having determined to deal graciously, I have given order, that such of the nation of the Yahudim, and of the Priests and Levites being within our Realm, as are willing and desirous, should go with you unto Yerusalem.

Esther's Story Beginning: Sleeps With Artaxerxes: Tebeth (10th Month/Dec.-Jan.), 7th Year of Artaxerxes (9 months later):

Esther 2:16 KJV

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

Let us break this down. Ahasuerus is Artaxerxes, grandson of Darius I in this narrative for both. These are the same era of his reign even the same year, the 7th year. Ezra and the Lost Tribes leave Babylon/Persia that year in the 1st month (Abib, Mar.-Apr.). Esther's story had begun as she was in the king's harem at that time preparing to meet him. She would not be brought to the King until the 10th month (Dec.-Jan.) of the same year (7th year). However, she began such preparation one year prior.

Esther 2:12 KJV

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months...

Let us not forget though that Esther was brought in as a concubine. This is not the story of a virtuous woman nor one who ever acknowledges Yahuah and his practices nor keeps such as there is no mention of Sabbath and not a single mention of YHWH even once in her entire story. Her story even adds a Feast Day of Purim which has no Biblical foundation nor track. This is not scripture nor accurate to history.

Esther 2:14 KJV

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the **concubines**:

Did Artaxerxes know at that point what a Hebrew was? What they looked like even? Of course he did. Did they look like Persians? Not according to scripture as they would be dark-skinned. Artaxerxes, however, would be from Japheth or white skinned as his grandfather was Darus the Mede (Dn. 11:1) from Media or the lineage of Madai who likely stole that land from Shem (Jh. 10:35-36). It certainly is odd that the two encroachers from Jubilees Canaan and Madai continue to enter the narrative or at least the lands in which they stole (Jh. 10:28-36). David was ruddy meaning "red" or medium brown (Strong's #H122: 1 Sam. 16:12, 17:42, Lam. 4:7) and Solomon's countenance or skin tone was medium brown as cedars (S.Sol. 5:15, 5:10). Some of the Southern Kingdom were even considered black as Yahudah married a Canaanite from Ham (1 Chr. 2:3), likely black, as well as having a child with Thamar of Aram (1 Chr. 2:4), likely medium brown. Hebrews generally are not white in scripture and that is another false paradigm thrust upon us in willing ignorance.

Was he fully aware of who they were as a people? Not only was he aware, he decreed their return and demanded Syria and Phoenicia pay tribute to their Temple in Yerusalem even. Mordecai and Esther should no longer even be in Persia for that matter. The fact they are there if even true, demonstrates they are not worshipping Yahuah. In fact, Ezra gathered the people, "ALL them that were of the captivity" into Yerusalem. One could attempt to say this was just those who had returned perhaps but this appears to tell us that all returned at that point in that final migration. Anyone who did not was not serving Yahuah and Esther's story takes place after this.

1st Esdras 9:3-5

And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem: And that whosoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity. And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

Ezra tells them that anyone not coming to Yerusalem within 2-3 days, meaning they were already there or near, would be cast out and their cattle seized for use in the Temple. Within three days, ALL they of Yahudah and Benyamin were in Yerusalem. Again, one can attempt that this only means those who returned yet it certainly seems to reference this was the final migration and at this point, during Artaxerxes' time and

before Esther was even brought into the King's Palace the first time, Yahudea already returned. In addition, the text appears to remain in that same year at this progression and this is the 9th month of the 7th year of Artaxerxes which is still a month before Esther is even taken into the King's palace in Persia if so. If this is the case, then Esther was not likely a Yahudim nor was Mordecai but likely imposters whom Ezra even identifies such usurpers of the priesthood even attempting to mix into Yahudea's return pretending to be Yahudim but they were not. That sounds like Revelation 2:9 and 3:9 in Messiah's rebuke of the synagogue of satan – Pharisees/Pharsees/Persians.

1st Esdras 5:37-39

Neither could they show their families, nor their stock, how they were of Israel: the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred fifty and two. And of the Priests that usurped the office of the Priesthood, and were not found, the sons of Habaiah: the sons of Hakkoz, the sons of Yaddus, who married Agia one of the daughters of Barzillai, and was named after his name. And when the description of the kindred of these men was sought in the Register, and was not found, they were removed from executing the office of the Priesthood.

However, at the very least, they were not worshipping Yahuah or they would not have remained in Persia. Also, this exposes that the masses of Yahudim supposedly in Persia at the time of Esther is also likely false as they already migrated before then. It was about 5 years later in the 12th year of Artaxerxes that Haman made his move against the "Jews" (Yahudim) who weren't even there. The story seems erroneous.

1 Esdras 9:3-5

And there was a proclamation in all Yahudea and Yerusalem, to all them that were of the captivity, that they should be gathered together at Yerusalem: And that whosoever met not there within two or three days according as the Elders that bare rule, appointed, their cattle should be seized to the use of the Temple, and himself cast out from them that were of the captivity. And in three days were all they of the tribe of Yahudah and Benyamin gathered together at Yerusalem the twentieth day of the ninth month.

That is a major problem for this story in Esther which doesn't even mention YHWH nor give Him credit for anything. The fasting is a pagan practice as well thus not specific. When Ezra fasts during this same time, he is extremely clear it is to Yahuah and why. There is no question yet with Esther the absence of such is telling. Worse, they then

claim that during this time, Artaxerxes forgot what a Hebrew was, forgot that portion of his kingdom and his commitment to them and decided to have them slain in a racket that this narrative proves false. The plan was hatched by Haman in mafia-style and Artaxerxes just went along in ignorance of his extensive history with the Yahudim whom he gave as did his grandfather. It makes no sense and it is out of time in sequence. This is problematic for Esther as the story is riddled with challenges as lies typically are.

Esther 3:7-11 KJV

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

1st Esdras 8:8-24 Artaxerxes' Decree

Now the copy of the Commission which was written from Artaxerxes the King, and came to Ezra the priest and reader of the Law of Yahuah, is this that follows. King Artaxerxes unto Ezra the Priest and reader of the Law of Yahuah, send greeting. Having determined to deal graciously, I have given order, that such of the nation of the Yahudim, and of the Priests and Levites being within our Realm, as are willing and desirous, should go with you unto Yerusalem. As many therefore as have a mind thereunto, let them depart with you, as it has seemed good both to me, and my seven friends the counselors, That they may look unto the affairs of Yahudea and Yerusalem, agreeably to that which is in the Law of Yahuah. And carry the gifts unto Yahuah of Israel to Yerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to Yahuah in Yerusalem, With that also which is given of the people, for the Temple of Yahuah their Elohim at Yerusalem: and that silver and gold may be collected for bullocks, rams and lambs, and things thereunto appertaining, To the end that they may offer sacrifices unto Yahuah, upon the Altar of Yahuah their Elohim, which is in Yerusalem. And whatsoever you and your brethren will do with the silver and gold, that do according to the will of your Elohim. And the holy vessels of Yahuah

which are given to you, for the use of the Temple of your Elohim which is in Yerusalem, you shall set before your Elohim in Yerusalem. And whatsoever thing else you shall remember for the use of the Temple of your Elohim, you shall give it out of the king's treasury. And I, king Artaxerxes, have also commanded the keepers of the treasures in Syria and Phoenicia, that whatsoever Ezra the priest, and the reader of the law of the Most High Elohim shall send for, they should give to him with speed, To the sum of an hundred talents of silver: likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance. Let all things be performed after the law of Elohim diligently unto the Most High Elohim, that wrath come not upon the kingdom of the King and his sons. I command you also that you require no tax, nor any other imposition of any of the Priests or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose anything upon them. And you, Ezra, according to the wisdom of Elohim, ordain judges, and justices, that they may judge in all Syria and Phoenicia, all those that know the law of your Elohim, and those that know it not you shall teach. And whosoever shall transgress the law of your Elohim, and of the king, shall be punished diligently, whether it be by death or other punishment, by penalty of money, or by imprisonment.

We are to believe the same king who even decreed for Ezra to restore the law of his people which he well knew was different from Persia, forgot his commitment and edict. This is a king who blessed the Yahudim with freedom, gave them gifts, offered to the Temple, approved of their worship and especially their law, offered penalty of death for those in their area who did not keep their law which he was familiar and embraced. The same king who desired the protection of Yahuah and feared His wrath who declared that any nation that rises against the Yahudim will be destroyed, now changes his mind, loses his fear and conviction for a God he called Most High even above his Persian gods. You can now see why Esther needed to be fraudulently forced into this fragment as to admit it is 1st Esdras endorses the book which completely exposes Esther, Purim and the Pharisee paradigm as false.

However, Esther's issues are even more glaring. For instance, Esther meaning "star" is the same name as the goddess Isthar/Astarte/Ashteroth/Asherah. Some even equate this name to Ashima, the god or goddess of the Samaritans who replaced the Northern Tribes of Israel which would be likely and they were Persians/Medians/Assyrians. Modern Judaism does not worship YHWH whom they blot out but Hashem that derived from Ashima etymologically. Esther's Hebrew name is impertinent as it is a side note in the story and she does not behave as a Hebrew serving Yahuah. Ishtar as well was a

consort or concubine to the gods just as Esther to the King. Ishtar's legend focuses on the 10th month of Tebeth (Dec.-Jan.) in which the modern Christmas celebration also originates just as Esther does. That is her story and her son Tammuz not Yahusha's and it is hypocritical to attempt to celebrate His birthday on the day of this sun god's birth and rebirth. There are many more such issues as this story is an occult legend retold as a Bible story including the god Marduk (MRDKY, Mordechai) and the goddess Ishtar (Esther) of Akkadian legend commemorating their lore on their timelines.

There is no Biblical value to the Book of Esther and it is not Yahuah's but that of Ishtar. Even the celebration of Purim includes a beauty contest many times which is never Biblical nor a focus on Yahuah but it fits Isthar, the goddess of fertility and sex. She was consort or concubine to the gods just as Esther was the same to the king. Even the word "Pur" in Purim means "lot" according to the Bible but that is an Akkadian word not even Persian also linked to Ishtar, the Akkadian goddess known as the Queen of Heaven rebuked three times in Jeremiah. If this were a Biblical Feast, the name would be rendered in Hebrew not Akkadian. It is no surpirse the same Samaritans, originally Persians/Medians/Babylonians/Assyrians who replaced the Northern Tribes of Israel when taken away captive, who infused their Persian gods such as Ishtar, Ashima and Molech into the worship of YHWH and who defiled the Temple in 165 B.C., found a way to insert their Persian myth into the Bible. The Catholic Church embraced this.

Many do not realize, this was not just rejected by the Qumran/Bethabara community but even by some Rabbis in that era, there is no mention of Purim nor Esther in the New Testament, the early church strongly questioned its authenticity and inspiration especially those in Turkey where the 7 ekklesias of Revelation were, and even Martin Luther wrote:

"I am so great an enemy to the second book of the Maccabees, and to Esther, that I wish they had not come to us at all, for they have too many heathen unnaturalities. The Jews much more esteemed the book of Esther than any of the prophets; though they were forbidden to read it before they had attained the age of thirty, by reason of the mystic matters it contains."

—Martin Luther (1483-1546), Table Talk [59]

Martin Luther knew even the Jews in the 1500s had issues with the Book of Esther being read among the youth due to mystic matters meaning there is hidden Kabbalistic meaning embedded in this book which demonstrates it is not scripture. That clarifies this is a Pharisee writing with hidden Pharisee messages to the initiated among the Pharisees. It is not for us and we need not read it. It is not scripture. However, let's be clear, she was a concubine who slept with the King prior to marriage and the story should be adults only really as the Jews of the 1500s even knew.

If the Qumran/Bethabara community embraced this story as scripture not only

would it be found there with every other book of the modern Old Testament canon, but the Book of Esther sets forth a new Feast which the community rejected as it is not found on any of their extensive calendars which were discovered. Their rejection of the Feast of Purim is also a rejection of the Book of Esther and let us not forget the New Testament also rejects Purim and never once does Messiah nor any Apostle write in endorsement of Esther. We could go even deeper into this story but Esther is not found in the Dead Sea Scrolls and instead these liars have propagandized these two fragments in fraud. This needs to be addressed and the church should have caught this and addressed it long ago. However, they give this New Testament era find over to the Pharisees who defiled the Temple and defile scripture still. As long as the church listens to them, they will remain in willing ignorance. This is Proto-1st Esdras not Esther.

2nd Esdras In The Dead Sea Scrolls:

The general conclusion of those managing the Qumran narrative who are Pharisees (modern Rabbis) not Aaronic Levite Priests nor even Hebrews, is that 1st and 2nd Esdras are not found among the Qumran fragments. We have identified a sort of "Proto-1st Esdras" and now let us consider 2nd Esdras at least in mindset of the community that aligns heavily with 2nd Esdras. New information has been brought to light which one must consider in making at least a connection in thought. Then, we do the research ourselves and we find two fragments worthy of note.

"4 Ezra is universally acknowledged to be an apocalypse and therefore the literary genre of book is apocalyptic. However, we are convinced that an apocalypse cannot be reduced to the literary genre of apocalypse, and therefore we consider 4 Ezra to be one of the witnesses of thought in the Jewish apocalyptic tradition at the end of the 1st century. We are equally convinced that the theological ideas of the Qumran Community have their roots in an apocalyptic tradition that was flourishing in Palestine at the close of the 3rd c. B.C.E."

- Studies on the Texts of the Desert of Judah, Volume: 63, 2007. [43-44]

"The second factor which prompted our inquiry was the publication of the first fragments of a previously unknown Qumran composition: Second Ezekiel. As the editors of the text have noted, the similarities of this apocalypse with 4 Ezra are surprising, and a recent article has shown that in fact one of the sentences of The Epistle of Barnabas, usually considered to have originated in 4 Ezra, comes from the Second Ezekiel recovered from Qumran."

- Studies on the Texts of the Desert of Judah, Volume: 63, 2007. [43]

If nothing else, this denotes the synergy between the tenor and tone of 2nd Esdras especially and the Dead Sea Scrolls community in fact, potentially as the origin of certain texts such as what is labeled as 2 Ezekiel or at least a very similar mindset. We

find such connection as not strong enough as these scholars should have completed their research before releasing speculation. We agree 2 Ezekiel has language which matches 2nd Esdras and that is not really debatable but that is not enough nor is that language as strong as other connections we have found. However, we encourage everyone to read this entire finding but unfortunately, they do not prove this out. One is left with a maybe or ammunition to scoff which is the likely intention unfortunately. If only these scholars then conducted true research seeking other fragments that may actually be a match to 2nd Esdras, then, this might be compelling. We did and we find more direct references.

Direct Proof Qumran Was Reading and Applying 2nd Esdras:

One must merely read the community writings and commentaries especially from these Aaronic Temple Priests to quickly realize they were reading and applying the prophesies of 2nd Esdras which the aforementioned scholars do perceive. One of the greatest examples of this synergy is Ezra's Prophetic Vision of the Eagle Empire, the Final Empire (2 Esd. 11-12). Ezra tells us this is a continuation of Daniel's Fourth Beast thus this must be the Final Empire which Daniel describes in interpretation of the statue from Nebuchadnezzar's dream from Yahuah (Dan. 2) as well as the Four Beasts (Dan. 7). We fully break this Eagle Empire down at the end of Chapter 11 of 2nd Esdras with diagram even identifying the three heads in the end.

In their commentary on Habakkuk, these sons of Zadok of Qumran/Bethabara clearly apply this 2nd Esdras vision in their interpretation. They were aware that the Final Empire was the Eagle associated with Rome (the Kittim) and really this prophecy is future even if this were written as late as 218 A.D. which is nonsense and unscientific as it says Ezra wrote it because he did. The next fragment will also prove this. It would remain prophecy and it has come to pass in large part since. That is the best measure of inspired scripture – a Prophet who was accurate as Ezra was. Even this commentary is prophetic and proves 2nd Esdras was around prior to the first century as well as it is used by Qumran/Bethabara.

Habakkuk 1:8-9 Fragment from Dead Sea Scrolls

"Their horses are swifter than leopards and fleeter than evening wolves. Their horses step forward proudly and spread their wings; they fly from afar like an eagle avid to devour. All of them come for violence; the look on their faces is like the east wind $(i, 8\sim 9a)$."

Prophetic Commentary in Qumran, (0-100 A.D. or Earlier, Not A Scientific Dating)

"[Interpreted, this] concerns **the Kittim** who trample the earth with their horses and beasts. They come **from afar**, from the **islands of the sea**, to devour all the peoples **like an eagle** which cannot be satisfied, and they address [all the peoples] with anger and [wrath and fury] and indignation." [53]

Kittim = Roman Empire Which Becomes the Holy Roman Empire = Final Eagle Empire (Iron/Rome mixed with miry clay)

As this is the continuation of Daniel's Fourth Beast in more detail, this is the new Roman Empire called the Holy Roman Empire which moves it's capitals and hides it's power also possessed by a powerful demon (Gog of Magog, Ez. 38) who speaks from inside the body even as evidenced in Ezra's vision. There is only one final empire and it is a mixture with the Roman Empire (miry clay mixed with the legs of iron/Rome. Dan. 2) as it superseded it and must still remain until the end as there is no lapse of days in any of these empires. However, Daniel does not call it an Eagle and that comes from 2nd Esdras which understanding is applied here.

The Holy Roman Empire moves it's seat at least in appearance but the islands from Greece and Turkey to the rest of the Mediterranean to the British Isles as well as their coastal nations have been these power structures as these 'islands of the sea" which "come from afar" largely throughout history until today. They established such pattern from the beginning when Constantine essentially declared Turkey as the seat of the new Roman Empire. He is the origin of the Holy Roman Empire (Final Empire) as he established the control religion that remains the largest in the world to this day. He did so "where satan's seat is" (Rev. 2:13) and the synagogue of satan worked (Rev. 2:9, 3:9) That restored the role of Priest King, Pontifex Maximus ("greatest priest," title of the Pope also deriving from Persia not the Bible) originating in the Nephilim Atlantis and prominent in Persian history. That role is NEVER a Biblical one and it's history is lined in blood no different from that of Mohammed who was no prophet but a warlord both better aligning with the acts of the Beast and fruits of satan as they steal, kill and destroy (Jn. 10:10). This was the origin of his religion as well as he was High Priest of Mithraism, a Persian religion. Constantine was repeating the same Samaritan hijacking of Yahuah's worship infusing it with their Persian/Babylonian gods (2 Ki. 17) which is why Catholicism is so foreign to the Bible in practice most of the time.

One must wonder how he and his father called themselves Flavians yet were not considered such by blood. The Flavian Dynasty took power in the days of Josephus who was oddly adopted into their family taking the name Flavius Josephus. He was a Pharisee, Hasmonean and Essene-trained by his own admission. It appears likely this new brand of Flavians, who were not by blood, were the progeny of one who was adopted into the Flavian household. Perhaps this might have been an Hasomean Pharisee such as Josephus as they followed the same strategy as the replacements of the Northern Kingdom of Israel did. They were infusing the Biblical religion (really relationship) with their Persian gods or in this case, specifically Mithraism or sun worship found throughout Catholic dogma. It would certainly explain their obsession with forcing a Trinity, a term not found in the Bible but well-documented in Persian worship. It would also explain the elevation of the statue called Mary that is the exact image of Isis/

Semiramis/Ishtar from 500 years in archaeology worshipped (venerated derives from the Latin word "to worship") before Mary was born and bears a Persian image not a Hebrew. She is the ancient Queen of Heaven rebuked by Jeremiah the prophet three times (Jr. 7:18, 44:17-19, 44:25). That's not Mary but a continuation of that same goddess worship.

Let us not forget Messiah pinpointed Turkey as the seat of satan's throne (Rev. 2:13) and from where the Synagogue of Satan (Rev. 2:9, 3:9) would come from and their presence as the enemy of the true ekklesia even to the end. Constantine rose from that province establishing the Final Eagle Empire now mixed with an infused religion pretending to be that of the Bible and the Nephilim government even with Nephilim bloodlines mixed into the leadership. Somehow, the church lost track of them yet they are very easy to chart in migration and they are still infiltrating the Protestant church today. This is a spiritual war verses these "Sons of Darkness" from the time the Dead Sea Scrolls were written until the end times perfectly matching Messiah's warning in Revelation 2:9 and 3:9 also in His time and to the very end times. However, there is no Book of Revelation at this time, but 2nd Esdras embodies the same message.

Who mixes with Roman Empire leadership in Daniel? It is they who "mingle themselves with the seed of men" (Dan. 2:43). They are not human or there would be no "mingling of seed" but Nephilim bloodlines (Gen. 6). They are not difficult to place in history as they claim blood of gods such as Poseidon in their own writings and those are the Watcher Fallen Angels who bred Nephilim with human women. Those are largely much of the world elite bloodlines today who claim divine rule by blood, a Nephilim doctrine.

Esdras even notes this Empire is presumed to have disappeared and it's true power hidden much like the Holy Roman Empire and the overarching role of Pope, as well as it's demonic presence with a voice from inside the body and not the heads. However, it remains in power to the very end when it reveals itself, Messiah rebukes it and it then disappears.

Qumran understood this and they did not write false writings which is illiterate scholarship of the inept who commit propaganda knowingly or not. 2nd Esdras is prophetic no matter the dating from the Pharisees which is erroneous and unscientific anyway as we will prove next especially. This evidence injecting Ezra's Eagle Empire in interpretation in this commentary demonstrates Qumran was reading 2nd Esdras with the same understanding and even here, their commentary remains prophetic as the Holy Roman Empire is still centuries away. This is the prophecy of the Eagle from Ezra used to interpret Habakkuk. 2nd Esdras was used by the Dead Sea Scrolls community indeed. Can we find a 2nd witness?

Fragment of John the Baptist and Messiah Quotes 2nd Esdras' Prophecy:

The Blessing of the Prince of the Congregation (100 B.C.) [56] "The Master (John the Baptist) shall bless the Prince of the Congregation (Yahusha) . . . and shall renew for him the Covenant of the Community that he may establish the kingdom of His people for ever, [that he may judge the poor with righteousness and] dispense justice with {equity to the oppressed} of the land, and that he may walk perfectly before Him in all the ways [of truth], and that he may establish His holy Covenant at the time of the affliction of those who seek God. May the Lord raise you up to everlasting heights, and as a fortified tower upon a high wall! [May you *smite the peoples*] with the might of your hand and ravage the earth with your sceptre; may you bring death to the ungodly with the breath of your lips! [May He shed upon you the spirit of counsel] and everlasting might, the spirit of knowledge and of the fear of God; may righteousness be the girdle [of your loins] and may your reins be girdled [with faithfulness]! May He make your horns of iron and your hooves of bronze; may you toss like a young bull [and trample the peoples] like the mire of the streets! For God has established you as the sceptre. The rulers ... [and all the kings of the | nations shall serve you. He shall strengthen you with *His holy Name* and you shall be *as a [lion*; and you shall not lie down until you have devoured the] prey which naught shall deliver" -Calendars, Liturgies and Prayers, p. 389-390.

What did John the Baptist preach? Repentance from sin and the coming Messiah. What exactly was one to repent from? Breaking the Law of Moses and the Covenant which is the definition of sin or lawlessness and exactly what the Master who blesses Messiah does in this fragment – renews covenant with Messiah, the same covenant. Yahusha then, walks perfectly in that covenant and establishes His covenant (based on the same). John was not propagating a new law but keeping of the current Law of Moses in which he was preaching people to return. Was he wasting his time? Oddly, Messiah did the same in Matthew 5:17-20 though the church changes the definition of fulfill to include "pass away" which is illiterate. We are told it passed away yet the Bible expresses a renewal of covenant that John preached and this fragment serves to breach the gap between the Old and New Covenants in fact. Messiah represented the Covenant period – Old and New.

What did John say Messiah's purpose was? He declared: "Behold the Lamb of God, which taketh away the sin of the world" (Jn. 1:29). The only way to take away lawlessness or sin is to restore the law. This is exactly what John preached and when you read the many writings of the Qumran community, this is an exact match. Yes, we are under a new covenant as Yahuah has further advanced his portion of that same covenant. You

will find this same doctrine in 2nd Esdras with exclamation points as even the fire which proceeds from the mouth of Messiah that consumes the ungodly is the Law.

2 Esdras 13:38

...and he (Messiah) shall destroy them without labor, by the law which is like unto fire...

However, Messiah said that same covenant, every letter of it, remains until the Day of Judgment when Heaven and Earth pass thus, the New Covenant includes EVERY letter of the Old. Also, His promises to Abraham, Isaac and Yacob as well as in Daniel, Isaiah, Ezekiel and the Prophets are not complete in this age yet nor is His greatest work. It is a fallacy to claim all of His purpose was completed at the Cross. He continues to complete His work even today. How can we ignore especially Revelation?

Only Messiah fits this Prince of the Congregation as he is judge of all (2 Esd. 12:33, 8:18, 7:33, 7:44, 7:69, 8:18, 13:37, 11:46). He has a kingdom established forever (2 Esd. 9:1-8) and He established His covenant which fits no prophet (2 Esd. 13:38). Yahusha is the Scepter in prophecy (Gn. 49:10, Nm. 24:17, Hb. 1:18) who smites the ungodly peoples in the end (2 Esd. 9:9-13) and all kings will only serve Messiah and no one else (Psalm 72:11, Is. 45:22-25, Phil. 2:10, Rom. 14:11). Literally, He came in the name of Yahuah (Yahusha, Jn. 5:43) and no one can deliver those whom He judges and condemns to Hell (2 Esd. 7:45, 13:38). Only Yahusha brings death spiritually and in finality to the ungodly (2 Esd. 13:11, 49) and with His breath or as 2nd Esdras is being represented there, with fire from His mouth (2 Esd. 13:4, 10, 27, 38). Remember, Revelation is not written yet, this is quoting 2nd Esdras in large part with a clear understanding of prophecy in general. Even the Lion Messiah is mentioned prominently in 2nd Esdras (2 Esd. 11:37, 12:31-32).

We all know His forerunner, the Aaronic Priest from Qumran/Bethabara even baptizing and blessing Him right there in fact – John the Baptist. John is the Master in this fragment blessing and baptizing Messiah as this serves as evidence that John is mentioned in Qumran as well. He was from the Sons of Zadok at Qumran/Bethabara and this is well-recorded in the Gospels as he executed this prophecy. Because the Qumran community was reading 2nd Esdras' prophesies, they knew this and even that they would play such a role in fact. They also knew that Messiah was coming very soon because Esdras pinpoints a dating for Messiah's birth even. They mention Him several times. This prophetic fragment is dated to the 100 B.C. era before Messiah and John and proves to be accurate prophecy thus inspired yet it originates in the prophesies of 2nd Esdras which are inspired as well.

One will truly find even local community documents, though not scripture necessarily, in Qumran also wield inspiration in accurate interpretation such as these fragments. Qumran/Bethabara knew in the end this Messiah would consume His enemies with His breath that again Revelation is about 200 years in the future, not written yet.

Therefore, that originates from 2nd Esdras and nowhere else. Also, the mention of the lion in this same context appears to originate from 2nd Esdras Vision of the Eagle Empire. We see the Lion of Yahudah in other places of course in prophecy but in 2nd Esdras this is very specific to the Lion Messiah who rebukes and consumes that Final Eagle Empire with fire from His mouth along with all the ungodly, fitting this fragment with exactness. Nothing else really does at that time. This is specific and Qumran was reading and applying 2nd Esdras for doctrine and as this is dated 100 B.C., this serves as evidence 2nd Esdras was indeed already written prior to 100 B.C. [J. T. Milik (DJD, I, 118 - 29)]. Their unscientific guess in date is wrong.

Again, 1st and 2nd Esdras both say they are written by Ezra the Prophet around 400 B.C. or so when he lived. It either was or it is a lie. The Temple Priests at Qumran/Bethabara were not liars. The Pharisees who control this narrative today are known, documented liars in scripture by the Son of Yahuah Himself and throughout these community writings found there. What they kept as scripture such as Jubilees, they did not misrepresent themselves as writing in any instance. They never pretend to be a prophet by precedence in the whole of the Old Testament unless they were a prophet. The notion is illiterate, inept and a lie from liars who approve of such false actions.

This is enough to establish 1st Esdras as the "Proto-Esther" claimed fragment, really as Proto-1st Esdras instead and 2nd Esdras at least in tone and content being quoted and used in interpretation, whether direct fragments were found or not as Dead Sea Scrolls. This connection is strong and this is why we chose to publish these two books in The Levite Bible that represents the rest of the Bible or scroll library of the only qualified community to keep scripture Biblically. They were reading and applying these two books in Qumran/Bethabara.

We firmly believe they belong in this library and it certainly affirms the thinking and content generally and specifically which we will test even further. This is why you see this continued even in Bible canons in publishing all the way through history even as late as the 1560 Geneva Bible and 1611 King James Version with yet some Bible versions continuing this practice to this very day. The historicity of 1st and 2nd Esdras is unquestionable as it has been used as inspired all along regardless of an erroneous classification of Apocrypha which is a term that originates from the Pharisees who have no authority to determine such and whose canon is impertinent. These are linked to the Dead Sea Scroll community in which scripture was kept. Pharisees are not.

3. Acceptance

Esdras not only aligns with the Old Testament view of Israel very strictly as he mourns for Yerusalem's destruction and intercedes on behalf of both the Northern and Southern Kingdom's of Israel, but the New as well. He speaks of Messiah's birth, death, ascension and Second Coming, the re-gathering, the Day of Judgment and beyond as

well which gels with scripture.

1st Esdras is specific to the Old Testament and 2nd Esdras aligns with both the Old and New Testaments as the source of several New Testament concepts which we will cover next. Esdras views the end times very similar to Revelation before it was written.

2nd Esdras identifies Messiah's coming and that He is the salvation of the world for those who confess Him. (2:47) It tells of the End Times remnant ekklesia in very similar terms to Revelation as well as Peter and Paul but most especially of Messiah Himself in which Matthew 24 largely originates in 2nd Esdras. (9:1-7) It even nails Messiah's Second Coming in detail akin to Revelation as it is the likely origin of such.

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The son of Elohim being confessed in the world... (2:47)
After 7 days, the world will be raised up... (7:31)
Mass resurrection of those who are asleep... (7:32)
The Judgment Seat... (7:33)
Evil will disappear... (7:35)
The road to salvation is a narrow gate... Few are saved... (7:12-14, 8:1)
The Garden of Eden and Tree of Life are opened in the end... (8:52)
He is not willing that any should perish... (8:59)
The signs of the end times and origin of Matthew 24 in part... (9:1-7)
The Lion of Yahudah will consume the Final Empire... (11:36-46)
Consuming His enemies with fire from His mouth... (13:10-11)
The Lost Tribes return... (13)
Every eye shall see Him... (13:52)
Handing out crowns and giving palms... (2:45)
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1st and 2nd Esdras serves to fill the gap between the Old Testament and the New Testament answering tons of questions from Creation to the Second Temple to the Day of Judgment, and offering deep revelation in even still future prophecy. It also exposes Esther and Maccabees as false stories as such is affirmed in the Qumran community in detail. These books identify as inspired scripture.

4. Quoted As Doctrine In Scripture (Our Addition)

In this portion of The Torah Test, we will identify several scriptures from the New Testament in which 2nd Esdras is the likely origin. We are aware the current scholarly dating of 70-218 A.D. remains an illiterate guess as to when this book was written. No scientific dating has occurred thus they are only guessing. As we proved earlier in this test, we can find 2nd Esdras being used to interpret prophecy as early as 100 B.C. and 1st Esdras in 100 A.D. at least. There is a high likelihood 1st Esdras was in the original Septuagint of 300 B.C. or so. We covered the historicity which waxes solid.

2nd Esdras was written at the very least in 100 B.C. well before the whole of the New Testament thus any concepts we find in the New Testament for that book, proves Messiah and the Apostles were quoting it. Of course, that still is far later than the book says and once you find this vets as scripture in doctrine especially, 2nd Esdras was written when it says it was around 400 B.C. by the Prophet Ezra himself or perhaps his scribe though he originally was a scribe so certainly would not have needed one necessarily. This will affirm 2nd Esdras as inspired scripture or not. Let's begin with Messiah's words even recognized in the 1611 King James Version as originating in 2nd Esdras.

Messiah Quoted 2nd Esdras:

According to the Original, Authorized 1611 King James Version, 2nd Esdras is anchored in the Margin Note for Matthew 23:37-38 as Messiah quoting 2 Esdras 1:30-33. He certainly was as is obvious.

Matthew 23:37-38

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.

2nd Esdras 1:30-33

I gathered you together, as a hen gathers her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face. When you offer unto me, I will turn my face from you: for your solemn feast days, your new Moon, and your circumcisions have I forsaken. I sent unto you my servants the Prophets, whom you have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, says Yahuah. Thus saith the Almighty Yahuah, Your house is desolate, I will cast you out, as the wind does stubble."

This is an endorsement of 2nd Esdras as inspired scripture. Messiah Himself quoted this book. Even if you do not desire to view this as Bible, no one should reject any book quoted by Messiah for doctrine. He is the Word and there is no overcoming that. In the Second Chapter after being quoted by Messiah, 2nd Esdras offers a paragraph that becomes the root of multiple New Testament verses regarding the End Times. This is significant doctrinal application that is irrefutable. The only attempt would be the dating which we already proved 2nd Esdras being used to interpret prophecy in the Qumran scrolls over 100 years before Revelation was written.

2nd Esdras 2:10-12

Thus says Yahuah unto Ezra, Tell my people that I will give them the kingdom of Yerusalem, which I would have given unto Israel. Their glory also will I take unto me, and give these the everlasting Tabernacles, which I had prepared for them. They shall have the Tree of Life for an ointment of sweet savor, they shall neither labor, nor be weary.

2nd Esdras 2:23

Wheresover you find the dead, take them and bury them, and I will give you the first place in my resurrection.

2nd Esdras 2:31

Remember your children that sleep, for I shall bring them out of the sides of the earth, and show mercy unto them: for I am merciful, says Yahuah Almighty.

2nd Esdras 7:32

And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

2nd Esdras 8:52

For unto you is Paradise opened, the tree of life is planted, the time to come is prepared, plentiousness is made ready, a city is built, and rest is allowed, yes perfect goodness and wisdom.

Revelation 2:7 KJV (Tree of Life Reopened)

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Revelation 22:2 KJV (Tree of Life Healing)

In the midst of the street of it, and on either side of the river, was there the **tree of life**, which bare twelve manner of fruits, and yielded her fruit every month: **and the leaves of the tree were for the healing of the nations**.

Revelation 22:14 KJV (Right to Tree of Life, Enter the Kingdom)
Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Philippians 3:21 KJV (Everlasting Tabernacles Given)

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

2 Corinthians 5:1 KJV (Everlasting Tabernacles Given)

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Here we have five passages from 2nd Esdras matched as the origin of Revelation as John was completely aware of this book as every book in Qumran where the Temple practice had relocated just before his time. Messiah is speaking in some of these passages of Revelation further proving Messiah quoted 2nd Esdras multiple times. The Tree of Life conceptually being opened to believers after Judgment Day is very prevalent in the New Testament but 2nd Esdras employs it first. Paul also was well aware of 2nd Esdras as the doctrine of our receiving new "tabernacles" or heavenly bodies originates in 2nd Esdras. What about the dead rising on the Day of Judgment? Once again, 2nd Esdras precedes all of these New Testament writings and becomes the catalyst for such important doctrine.

2nd Esdras 2:16

And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my Name in Israel.

1 Thessalonians 4:14-16 KJV

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: John 5:28-29 KJV

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

1 Corinthians 15:52 KJV

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Acts 24:15 KJV

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

Revelation 20:13 KJV

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Once again, this is a significant doctrine and it originates in 2nd Esdras. Even Messiah's Second Coming in some details is first predicted with clarity in 2nd Esdras.

2nd Esdras 2:42

I Ezra saw upon the mount Sion a great people, whom I could not number, and they all praised Yahuah with songs.

Revelation 14:1-3 KJV

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

Oh my! 2nd Esdras predicted Messiah's coming with the 144,000 atop Mt. Sion where they sing a new song before Revelation. It also foretells of his placing crowns on the head of the remnant believers in the end before Peter and Revelation.

2 Esdras 2:43

And in the midst of them there was a young man of a high stature, taller then all the rest, and **upon every one of their heads he set crowns**, and was more exalted, which I marvelled at greatly.

1 Peter 5:4

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Revelation 2:10 KJV

... and I will give thee a crown of life.

We all know the New Testament informs us to confess Messiah but did you know that first appears in 2nd Esdras 400 years before His birth?

2nd Esdras 2:47

So he answered, and said unto me, It is the **son of Elohim, whom they have** confessed in the world. Then I began greatly to commend them, that stood so stiffely for the Name of Yahuah.

Matthew 10:32 KJV

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Luke 12:8 KJV

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

Romans 10:9 KJV

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Philippians 2:11 KJV

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

1 John 1:19 KJV

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

Do you recall the term the first Adam? It does not appear in scripture often but Paul was very likely reading and applying the term from 2nd Esdras.

2nd Esdras 3:21

For **the first Adam** bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

1 Corinthians 15:45 KJV

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.

Just two verses later, Paul identifies in the same vein as 2nd Esdras that Adam was natural or fleshly or earthy. He then, describes Yahusha as the second Adam or man. We all know the earth groans in travail for His return. However, did you know that concept originates in 2nd Esdras? Paul and Messiah are quoting 2nd Esdras.

2nd Esdras 4:42

For like as a woman that travails, makes haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

Romans 8:22 KJV

For we know that the whole creation groaneth and travaileth in pain together until now.

Matthew 24:8 NIV

All these are the beginning of birth pains.

For wickedness will increase in the last days says Messiah. However, Ezra wrote it first in 2nd Esdras. Once again, Yahusha quotes 2nd Esdras. How could anyone say that which Messiah quoted could ever be anything but inspired?

2nd Esdras 5:2

But iniquity shall be increased above that which now you see, or that you have heard long ago.

Matthew 24:12 KJV

Because of the increase of wickedness, the love of most will grow cold, Matthew 24:37 KJV (Luke 17:26)

As it was in the days of Noah, so it will be at the coming of the Son of Man.

Did you know that Revelation is not the first to mention several concepts which you will find in 2nd Esdras in origin. We will not cover them all because the list would be massive. Here is a very specific such passage after the Third Trumpet which would be the Fourth.

2nd Esdras 5:4

But if the Most High grant you to live, you shall see after the third trumpet, that the Sun shall suddenly shine again in the night, and the Moon thrice in the day.

Revelation 8:12 KJV

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

How did Ezra know 400 years before Messiah and 500 years before Revelation that the Fourth Trumpet would lead to the sun, moon and stars darkening? He even specifically knew a third part even. Ezra truly had an encounter of like experience to John and John was well aware of Ezra's visions. Messiah lays out a profound doctrine that the path to salvation is a narrow one. The same language and concept in greater detail derives from 2nd Esdras.

2nd Esdras 7:12-14

Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful. For the entrances of the elder world were wide and sure, and brought immortal fruit. If then they that live, labor not to enter these straight and vain things, they can never receive those that are laid up for them.

Matthew 7:13-14 KJV

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Esdras even expanded on that one and does so multiple times that entrances to salvation became narrow after the fall of Adam. They were wide previously. However, this one stands on it's own. There is no parallel in prophecy as 2nd Esdras gives a fairly exact timeframe for the birth of Messiah to come. In 400 B.C., he prophesies Yahusha by name, will be revealed or born on earth in 400 years around 0 B.C. Only the fraudulent dating based on nothing scientific, and we proved wrong earlier, could possibly lead one to question this one. With Ezra nailing the very birth of Messiah in era, that alone proves this an inspired writing and Ezra a true prophet that should be taken far more seriously than many have awarded.

2nd Esdras 7:28

For my son YAHUSHA shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

In addition, Ezra saw Messiah's death, ascension, second coming and His righteous Judgment in the end. New Testament concepts found in the Old Testament. No wonder the Pharisees do not want this connection to be made.

2nd Esdras 7:33

And the Most High shall appear upon the seat of judgment, and misery shall pass away, and the long suffering shall have an end.

Romans 14:10 KJV

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before **the judgment seat of Christ**.

2 Corinthians 5:10 KJV

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

As with the narrow gate, we find 2nd Esdras further defining what we read in the New Testament from Yahusha once again. He was quoting 2nd Esdras.

2nd Esdras 8:1, 3

And he answered me, saying, The Most High hath made this world for many, but the world to come for few.

... There be many created, but few shall be saved.

Matthew 20:16 KJV

So the last shall be first, and the first last: for many be called, but few chosen.

Many of us have quoted many times that it is not Yahuah's will that any should perish. However, did you know that originates in 2nd Esdras?

2nd Esdras 8:59

For as the things aforesaid shall receive you, so thirst and pain are prepared for them; for it was not his will that men should come to nothing.

2 Peter 3:9 KJV

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Peter is again referencing 2nd Esdras. We have heard many times that faith without works is dead. Of course, many forget that and claim faith only is all we need when the Bible says both so why preach dead faith?

2nd Esdras 9:7-8

And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby you have believed, Shall be preserved from the said perils, and shall see my salvation, in my land, and within my borders: for I have sanctified them for me, from the beginning.

James 2:18-20, 26 KJV

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?

... For as the body without the spirit is dead, so faith without works is dead also.

Unfortunately, Messiah was clear there will be Christians who will be turned away from the Kingdom of Heaven because they know church but they do not know Him. They received benefits in their lives and even performed casting out demons, prophesying and miracles but they do not KNOW Him.

2nd Esdras 9:10

For such, as in their life have received benefits, and have not known me:

Matthew 7:21-23 KJV

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

In part of Matthew 24, Yahusha rattles off signs of the End Times. 2nd Esdras offers context for much of this. In this passage, we have earthquakes and uproars of people or nation against nation and kingdom against kingdom.

2nd Esdras 9:2-3

Then shall you understand, that it is the very same time, wherein the Highest will begin to visit the world which he made. Therefore when there shall be seen earthquakes and uproars of the people in the world:

Matthew 24:7 KJV

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

2nd Esdras conveys a continuation of the prophecy of Daniel's Four Beasts specifically the final empire. There is much to discuss and we will leave that for that chapter's charts. However, it is very telling that Daniel does not mention this Beast rising out of the sea as we see in Revelation. However, 2nd Esdras does and becomes the likely origin of Revelation again.

2nd Esdras 11:1

Then I saw a dream, and behold, there came up from the Sea an Eagle, which had twelve feathered wings, and three heads.

Revelation 13:1 KJV

And I stood upon the sand of the sea, and saw a **beast rise up out of the sea**, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Again, just a reading of this book for prophecy will ring true for most and raise the hairs on the back of one's neck. There are many scriptures we could pair with this passage from 2nd Esdras alone. However, we will allow it to stand on it's own.

2nd Esdras 12:31-33

And the Lion whom you saw rising up out of the wood, and roaring, and speaking to the Eagle, and rebuking her for her unrighteousness, with all the words which you has heard, This is the Anointed which the Highest has kept for them, and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty. For he shall set them before him alive in judgment, and shall rebuke them and correct them.

In Revelation, Yahusha will consume His enemies with a sword from His mouth. In 2nd Esdras, this is a flaming sword of fire. All of those who come to fight Yahusha will be turned to dust or ash and smoke. That phoenix will never rise again.

2nd Esdras 13:4, 10-11

And whensoever the voice went out of his mouth, all they burnt, that heard his voice, like as the earth fails when it feels the fire. ...But only I saw that he sent out of his mouth, as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests, And they were all mixed together; the blast of fire, the flaming breath, and the great tempest, and fell with violence upon the multitude, which

was prepared to fight, and burnt them up every one, so that upon a sudden, of an innumerable multitude, nothing was to be perceived, but only dust and smell of smoke: when I saw this, I was afraid.

Revelation 19:15 KJV

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Revelation 19:21 KJV

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

For anyone wondering, a flaming sword in scripture has precedence all the way back to the angels who guard the entrance to the Garden of Eden. When Paul mentions the law of the spirit of life, it also appears he is quoting 2nd Esdras.

2nd Esdras 14:30

And received **the law of life** which they kept not, which you also have transgressed after them.

Romans 8:2 KJV

For **the law of the Spirit of life** in Christ Jesus hath made me free from the law of sin and death.

Notice, how 2nd Esdras bridges the gap between the Old Testament and the New. This is one of the most important purposes of this book that preserves the Old in the New in prophecy. Even the Book of Life concept is published in 2nd Esdras before Revelation though we do see that concept in the Book of Jubilees in true origin.

2nd Esdras 14:30

For after death, shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

Revelation 20:12 KJV

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the

book of life: and the dead were judged out of those things which were written in the books, according to their works.

Even the judgment of Babylon and its harlot are first foretold in 2nd Esdras long before Revelation was published.

2nd Esdras 15:44 (Judgment on Babylon)

They shall come to her, and besiege her, the star and all wrath shall they power out upon her, then shall the dust and smoke go up unto the heaven: and all they that be about her, shall bewail her.

Revelation 18:8 KJV

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning

There are so many more examples. However, we feel we have enough here to determine that 2nd Esdras was quoted by Messiah and the Apostles as they were aware of the book and use it as inspired scripture for significant doctrine. There is far too much here to ignore and even for those who just do not wish to add it into their Bibles, they should at least be mindful of the messages contained in this book. Messiah used it and that pretty much settles it.

1st Esdras cross-references with the Old Testament especially the Book of Ezra and Nehemiah who are the same author. These cross-references are noted throughout. It does not become the origin however, of Old Testament passages as 2nd Esdras does for the New. Though we do not see it in the New Testament as we do 2nd Esdras, it's content is very consistent with scripture in the stories of the return from Babylon and the rebuilding of the Second Temple. Much is shared with Ezra and Nehemiah especially. We do find however, Josephus even quotes the story of the 3 bodyguards directly from 1st Esdras so he read it and used it in about 90 A.D. as well which also dates 1st Esdras well before the Rabbis have attempted in claiming an Egyptian Jew wrote it in the 2nd Century. That is illiterate and you would think they would know Josephus at least.

"After the slaughter of the Magi, who, upon the death of Cambyses, attained the government of the Persians for a year, those families which were called the seven families of the Persians appointed Darius, the son of Hystaspes, to be their King.

Now he, while he was a private man, had made a vow to God, that if he came to be King, he would send all the vessels of God that were in Babylon to the temple at Jerusalem. Now it so fell out, that about this time Zorobabel, who had been made governour of the Jews that had been in captivity, came to Darius, from Jerusalem: for there had been an old friendship between him and the King. He was also, with two others, thought worthy to be guards of the King's body; and obtained that honour which he hoped for."—Flavius Josephus, Antiquities of the Jews, Book XI, 3.1.

As we proved earlier, there were at least two "Proto-1st Esdras" fragments found in the Dead Sea Scrolls as well also crushing the Rabbi dating.

5. In Agreement With the Whole of Scripture (Our Addition)

In these scriptures, one will observe an alignment in 1st and 2nd Esdras and the whole of scripture. It's prophesies are endorsed by Revelation especially. We find Messiah quoting the books, the Qumran Temple Priests using them in interpretation and as "Proto" fragments and the New Testament fully in agreement. Our assessment has yet to turn up anything we deem a challenge in the alignment of these two books with the rest scripture as evidenced by the previous section of abundant passages. These are in agreement with the Old and New Testaments and fitting to their message.

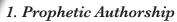
Having fully reviewed the 5 points of our Torah Test, some from Blue Letter Bible and our additions to strengthen such test, we feel confident in declaring 1st and 2nd Esdras as inspired scripture. We find the authorship of a prophet who writes accurate prophecy and doctrine from which many New Testament passages originate. We find these books applied in consistent historicity as inspired scripture from around 100 B.C. to present. Again, we demand the Pharisees and the Catholic Church produce their authority to overrule the legitimate, ordained Temple Priests who were exiled to Qumran. If they cannot, and none can, they have no such authority. We should all migrate to a position which places these Biblical keepers of scripture above any modern scholar.

1st and 2nd Esdras coalesce with the whole of scripture including the role of the Yahudim in the Old Testament and New as well as Messiah's purpose, birth, death, ascension and second coming. One can strain gnats to attempt a detail here or there but they do that with the Gospels even and they are wrong every time. The Bible never contradicts itself, man's interpretations do. This is very solid ground in which we can move forward in publishing 1st and 2nd Esdras in The Levite Bible of texts found in Qumran not currently in most modern canons. When assessing all of these books, one uncovers a clear agenda of manipulation which has led to their censorship at least in part for some. It is time we all awaken and test this increasing knowledge of ancient origin. Here is our report card for 1st and 2nd Esdras which prove as inspired scripture.



Conclusion: 1st & 2nd Esdras Are Inspired Scripture

Criteria set forth by Blue Letter Bible with our additions. [1]



Ezra, the Prophet wrote 1st and 2nd Esdras. As he was a prophet and this vets as his writing consistent with his other writings exactly as claimed in both books, it vets as inspired scripture even serving to prove the Book of Esther is a false story. The Qumran use of 1st and 2nd Esdras is evident and proves it was in circulation in at least the first century B.C. proving scholars guessing at a date of later authorship are unfounded. Ezra wrote these books.

2. Witness of the Spirit

1st and 2nd Esdras was found in the Temple Library kept at Qumran by the Sons of Zadok who were the only Biblically ordained keepers of scripture. We find the Proto-Esther Fragments found there are actually 1st Esdras not Esther and the prophesies of 2nd Esdras are used to interpret at least two fragments as well in the Dead Sea Scrolls. We see these books throughout history within scripture eventually mislabeled as Apocrypha meaning they were not in the Pharisee canon which is impertinent. They continued to be translated and published with scripture in the 1560 Geneva Bible and 1611 King James Version even remaining in some versions until today. The historicity of 1st and 2nd Esdras is undeniable.

3. Acceptance

The Books of 1st and 2nd Esdras set forth Israel as Yah's people and agrees with the Bible in it's importance while repeating prophecy that this relationship will be further extended to the Gentiles. The prophesies in 2nd Esdras include Messiah's coming by date, His role as Savior and Judge, His death, His Ascension, His Second Coming, the Day of Judgment, etc. It demonstrates the Biblical view basically as the origin of portions of the New Testament including Revelation.

4. Quoted As Doctrine In Scripture (Our Addition)

Messiah and the Apostles quote 2nd Esdras for significant doctrine. 1st Esdras reads as Ezra and Nehemiah and proves consistent with the Old Testament that it parallels.

5. In Agreement With the Whole of Scripture (Our Addition)

1st and 2nd Esdras agree with the whole of scripture even demonstrating the origin of portions of the New Testament which specifics we have reviewed in abundance.

The Name Of God in Esdras

We learn from Jubilees Hebrew is the language of Creation thus it must be simple and somehow for thousands of years, it was written with just consonants yet spoken without ever needing vowel points. Those were added in about 1000 A.D. by the Masoretes and at times serve to offer more confusion than clarity as they clearly were not honest about the name of Yahuah since it was their practice to hide His name. Therefore, this must be a phonetic language requiring no vowels and no fancy rules especially those changing even within a word illogically. What we call Hebrew today is Yiddish-infused not Ancient Hebrew.

Phonetically, YH is simple. H is AH (see chart to right). That's YAH. The next combination is HW which we know by the names of the prophets is HU. Thus it's YAHU as with the prophets. Finally, we add the last H or AH for YAHUAH.

We recognize there is a whole church out there which stakes it's claim on the name Jehovah. Here's the largest problem with that word. It is not Ancient Hebrew, Aramaic, Greek, Latin, Old French, Old German nor Old English. In other words, every language in which the Bible has been interpreted through in origin cannot render J nor V until the Renaissance (1500s or so). The Bible was already thousands of years old and never used J nor V in any ancient text. There is a Pharisee out there deceiving many by trying to make this fit but we have the Dead Sea Scrolls dating to as early as 300 B.C. with even entire books such as the Isaiah scroll of about 25 feet in length which never renders a J nor a V even once. There is no overturning that. One may ignore it but let us not pretend they would be interested in the truth.

This leads us to the name of Messiah as the same first 3 letters YHW or YAHU as set by Yahuah. Yes, He literally meant He came in His Father's name. His name ends with SH - SHIN, A - AYIN which is SHA. He is Yahusha with Yahushua also appearing as a variant in scripture. Joshua has this same name in Hebrew. His people are the YAHUdim never Jews but YAH's.

Finally, some focus on the one time in scripture that Yahuah says His name is HYH, HAYAH as His only name ignoring the 6,800 times it is recorded as YHWH, Yahuah. However, modern Yiddish renders this as EHYEH and similar in fraud. Ancient Hebrew is HA YAH or THE YAH. It is the same name. Yahuah is being specific in saying I am The Yah not to be confused with any other. He is still invoking His name Yahuah in that passage which matches. In fact, YAH is rendered in the Old Testament 45 times on a standalone basis.

PHOENICIAN コソヨシ 1100 B.C.

PALEO-HEBREW コソヨナ 1000 B.C.

HEBREW 300 B.C. - TODAY

UANUAN 177777

HAU HAY YAHUAH

Hebrew reads right to left.

			Ar	icient Semitic/	Tebrew	
Early	Middle	Late	Name	Picture	Meaning	Sound
Ъ	† *	х	El	Ox head	Strong, Power, Leader	ah, eh
ឲ	9	ב	Bet	Tent floorplan	Family, House, In	b, bh(v)
~	1	٨	Gam	Foot	Gather, Walk	8
D	Δ	ч	Dai	Door	Move, Hang, Entrance	d
ሢ	4	71	Hey	Man with arms raised	Look, Reveal, Breath	h, ah
Y	4	1	Waw	Tent peg	Add, Secure, Hook	W, O, U
r	I	1	Zan	Mattock	Food, Cut, Nourish	z
A	A	н	Hhet	Tent wall	Outside, Divide, Half	hh
8	8	ь	Tet	Basket	Surround, Contain, Mud	t
لد	1	,	Yad	Arm and closed hand	Work, Throw, Worship	y, ee
(II)	y	נ	Kaph	Open paim	Bend, Open, Allow, Tame	k, kh
7	6	ļ	Lam	Shepherd Staff	Teach, Yoke, To, Bind	1
~~	7	Ŋ	Mem	Water	Chaos, Mighty, Blood	m
مر	7	Į	Nun	Seed	Continue, Heir, Son	n
	₹	מ	Sin	Thorn	Grab, Hate, Protect	s
0	0	у	Ghah	Eye	Watch, Know, Shade	gh(ng)
_	1	1	Pey	Mouth	Blow, Scatter, Edge	p, ph(f)
h	٣	Y	Tsad	Trail	Journey, chase, hunt	ts
P	4	P	Quph	Sun on the horizon	Condense, Circle, Time	q
ন	4	٦	Resh	Head of a man	First, Top, Beginning	r
~	w	V	Shin	Two front teeth	Sharp, Press, Eat, Two	sh
+	×	n	Taw	Crossed sticks	Mark, Sign, Signal, Monument	t
å			Ghah	Rope	Twist, Dark, Wicked	gh
Ancie	nt Hebr	ew Res	earch Ce	enter		26

CANCISNA "YAHU IS SALVATION"

リクカフ

AYIN

SHIN

WAV

HEY

YAD

NO "J"

NO "V"

NO VOWEL POINTS

AHS U HAY YAHUSHA

יהוֹדים **YAHUdim** Yah's People (Never Jews, Yah's)

יהוֹדה **YAHUdah** "Yahu Be Praised" (Tribe of Judah) **Ha YAH** היה I AM or THE YAH

EliYAHU אליהו "My God Is Yahu"



E BOOK BOOK OF PROPHECY HIDDEN ТНЕ

CHAPTER 1:

1 Ezra is commanded to reprove the people. 24 Yahuah threatens to cast them off, 35 and to give their houses to a people of more grace then they.

The Genealogy of Ezra

Esdras = 1 The second book of the Prophet. Prophet Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Cf. Ezra 7.1. Shallum, the son of Zadok,

the son of Ahitub,

2 The son of Ahiyah, the son of Phinehas, the son of Eli, the son of Amariah, the son of Azariah, the son of Meraimoth, the son of Arna, the son of Uzzi, the son of Borith, the son of Abishua, the son of Phinehas, the son of Eleazar,

3 The son of Aaron, of the Tribe of Levi, who was captive Assyria, in the land of the Medes, in Shallum. the reign of Artaxerxes, king of the Persians.

Ezra's Prophetic Call

- 4 And the word of Yahuah came unto me, saying,
- 5 Go your way, and show my people their sinful deeds, and their children their wickedness which they have done against me, that they

children's Cf. Is 58.1. tell their may children,

- **6** Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.
- 7 Am I not, even He that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.
- 8 Pull you off then the hair of your head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.
- 9 How long shall I forebear them unto whom I have done so much good?
- 10 Many kings have destroyed for their sakes, Cf. Ex. 14:28: Pharaoh with his servants, Nm. 21:24; Jos. 8:12. and all his power have I smitten down.

11 All the nations have I destroyed before them, ls. 11:10-12. and in the East I have Kingdom was scattered the people of Assyria but two provinces, even of to Samaria. Tyrus and Sidon, and have in Assyria slain all their enemies.

Yahuah's Mercies **Israel**

12 Speak you therefore at this point unto them saying, Thus says exiled yet.

Cf. 2 Esd. released from did not return Some stayed and the rest migrated farther East to the isles of Tarshish, Ophir and Sheba. The

Southern Kingdom was

still in Judaea

Yahuah,

Cf. Ex. 13:21.

Cf. Ex.16:13.

Cf. Nm. 14:3.

Cf. Wisd.

i.e. Manna.

13 I led you through the Sea, Ct. Ex.14:29, you a large and safe passage, a fruitful land, I cast out the Or, street., I gave you Moses for a leader, Canaanites, the Pherezites, Ex. 3:10. and 4:14. and Aaron for a priest,

> of fire, and great wonders have I done among you, yet have you forgotten me, says Yahuah.

15 Thus says the Almighty Yahuah, The quail were as blaspheming my Name, there,

16 And triumphed not in my name for the destruction of Israel's Disobedience and Jacob = your enemies, but ever to this **Rejection** day do you yet murmur.

that I have done for you? O Yacob? thou you not cry unto me?

18 Saying, Why you brought us into this Statutes. die in this wilderness.

19 Then I had pity upon no mercy upon you. your mournings, and gave eat Angels bread.

waters flowed out to your fill? manslaughter.

for the heat I covered you with 20:11. Wisd. the leaves of the trees.

and in the beginning gave 21 I divided amongst you and the Philistines before you: 14 I gave you light in a pillar what shall I yet do more for

you: says Yahuah?

22 Thus says the Almighty Yahuah, when you were in the wilderness in the river of the Amorites, being athirst, and

a token for you, I gave you 23 I gave you not fire for your tents for your safeguard, blasphemies, but cast a tree in Or, at the bitter waters, nevertheless you murmured the water, and made the river or waters of sweet.

abundantly.

Cf. Ex. 15:23.

Yacob.

Judah =

Yahudah. There is no 17 Where are the benefits 24 What shall I do unto thee, Jin Ancient Hebrew, Yahudah Greek, When you were hungry and would not obey me: I will Latin, thirsty in the wilderness, did turn myself to other nations, Old French and unto those will I give my English. have Name, that they may keep my Cf. Ex.32:8.

wilderness to kill us? It had 25 Seeing you have forsaken been better for us to have me, I will forsake you also: served the Egyptians, then to when you desire me to be gracious unto you, I shall have

26 Whensoever you shall wisa. 16:20. you Manna to eat, so you did call upon me, I will not hear you: for you have defiled 20 When you were thirsty, your hands with blood, and did I not cleave the rock, and your feet are swift to commit Cf. Is.1:15.

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selves, says Yahuah.

28 Thus says the Almighty 35 Your houses will I give Yahuah, Have I not entreated to a people that shall come, you as a father his sons, as a which not having heard of mother her daughters, and a me, yet shall believe me, to 17:8; Jer. nurse her young babes,

24:7, 32:38; 37:23, 37:27

Cf. Gen.

Ez. 11:20, 29 That you would be my Zec. 8:8; people, and I should be your Or, as I am Elohim, that you would be my

Cf. Mt.23:37-Note: This Original KJV Footnote both in 2 Esd. and Mt. 31 When you offer unto me,

38. Messiah 30 I gathered you together, and acknowledge them. **2 Esdras.** as a hen gathers her chickens 37 I take to witness the grace their gold and silver of Note: This is the 1611 under her wings: but now, of the people to come, whose **Ophir and Tarshish**. Original Authorized what shall I do unto you? I will little ones rejoice in gladness: Is. 40:31-41:2 Yahuah cast you out from my face.

I will turn my face from you: Cf. ls.1:13: for your solemn feast days, Amos 5:21. your new Moon, and your circumcisions have I forsaken. **32** I sent unto you my servants that **comes from the East**. bodies in pieces, whose blood Yacob, Hosea, Amos, says Yahuah.

> 33 Thus says the Almighty 40 Nahum, and Habakkuk, Your Yahuah, house desolate, I will cast you out, as Zechariah, the wind does stubble.

34 And your children shall of Yahuah. not be fruitful: for they have

27 You have not as it were despised my Commandment, forsaken me, but your own and done the thing that is evil before me.

whom I have shown no signs,

yet they shall do that I have $^{Cf. Jn. 20:29}$ commanded them.

36 They have seen your Elohim. children, and I should be your Prophets, yet they shall call Tarshish their sins to remembrance, the return

and though they have not raises the seen me with bodily eyes, yet men of the in spirit they believe the thing the East to that I say.

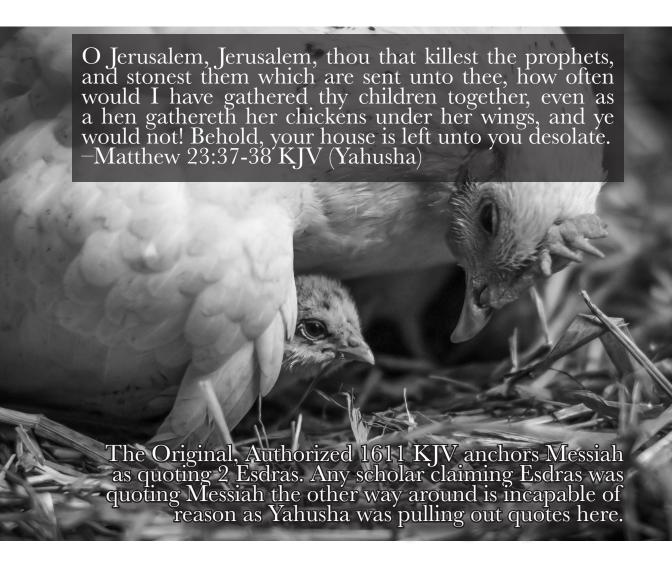
law. **38** And now brother, behold *ls.* 46:11 what glory: and see the people Far East will the Prophets, whom you have **39** Unto whom I will give for This is the taken and slain, and torn their leaders, Abraham, Isaac, and Philippines I will require of your hands, Micah, Yoel, Obadiah, and Earth. Yonah,

> is Zephaniah, Haggai, Malachi, Cf. Mal. 3:1. and which is called also an Angel Messenger.

no Cf. Is. 60:9. Isles and will usher in of the Lost Tribes with righteous judge and restore His

execute His counsel. modern who has and the largest eagle on Cf. 1:11.

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"30 I gathered you together, as a hen gathers her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.
31 When you offer unto me, I will turn my face from you: for your solemn feast days, your new Moon, and your circumcisions have I forsaken.

32 I sent unto you my servants the Prophets, whom you have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, says Yahuah. 33 Thus saith the Almighty Yahuah, Your house is desolate, I will cast you out, as the wind does stubble."

CHAPTER 2:

1 Yahuah complains of his people: 10 Yet Ezra is willed to comfort them. 34 Because they refused, the Gentiles are called. 43 Ezra sees the Son of Yahuah, and those that are crowned by him.

Yahuah's Judgment on Israel

- bondage, and I gave them Sodom and Gomorrah. my Commandments by my 9 Whose land lies in clods of renewing despised my counsels.
- 2 The mother that bare them, Yahuah. and forsaken.
- gladness, but with sorrow have given unto Israel. and heaviness have I lost you: 11 Their glory also will I take Cf. 8:52, Rev. done that thing that is evil I had prepared for them. before him.
- unto you? I am a widow and sweet savor, they shall neither origin of this forsaken: go your way, O my labor, nor be weary. children, and ask mercy of 13 Go and you shall receive: Cf. Mt. 24:22, Yahuah.
- 5 As for me, O father, I call that they may be shortened: context in the upon you for a witness over the the mother of these children, prepared for you: Watch. which would not keep my 14 Take heaven and earth to Covenant,

- **6** That you bring them to confusion, and their mother to a spoil, that there may be no offspring of them.
- 7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised Sacrament or my Covenant.
- 8 Woe be unto you Asshur, addresses you that hides the unrighteous Kingdom left says Yahuah, I in you, O you wicked people, Assyria. brought this people out of remember what I did unto migrated took
- servants the prophets, whom pitch and heaps of ashes: even Nineveh, capital of they would not hear, but so also will I do unto them that Assyria, is destroyed. hear me not, says the Almighty Cf. Gn.
- says unto them, Go your way 10 Thus says Yahuah unto you children, for I am a widow, Ezra, Tell my people that I will give them the kingdom 3 I brought you up with of Yerusalem, which I would
- for you have sinned before unto me, and give these the 2:7, 22:2, Yahuah your Elohim, and everlasting Tabernacles, which Believers in the end will
- 12 They shall have the Tree the Tree 4 But what shall I now do of Life for an ointment of Esdras
 - pray for few days unto you, This is an kingdom is already as Mt. 24
 - witness; for I have broken the

the Northern in Asshur/ Those that the oath of a Rechabite covenant.

once again partake of of Life. 2 appears the doctrine.

Mar. 13:20. end times same fashion which quotes Esdras.

witness.

Ct. Dt. 4:26. evil in pieces, and created the into the sight of my clearness. and Earth good; for I live, says Yahuah.

Exhortation to Good Works

children, and bring them up as fast as a pillar: for I have chosen you, says Yahuah.

Cf. 1 Thes. Dn. 12; Rev. 20:12-23; 1 Cor. 15:5; Acts 24:15.

will I raise up again from their places, and bring them out of the graves: for I have known I have given you, there shall my Name in Israel.

17 Fear not you mother of the children: for I have chosen you, says Yahuah.

Jeremiah = YirmiYahu in Hebrew with Yahu's name in his.

Rev. 22:2, Tree of Life has 12 kinds of fruits.

Cf. Jas. 1:27.

18 For your help I will send servants Isaiah and YirmiYahu, after whose counsel I have sanctified and prepared for you twelve trees, laden with diverse fruits;

19 And as many fountains flowing with milk and honey: and seven mighty mountains, whereupon there grow roses and lillies, whereby I will fill your children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

to scorn, defend the maimed, and let the blind man come Yahuah Almighty.

22 Keep the old and young Ct. within your walls.

Is. 26:20-21.

23 Wheresover you find the dead, take them and bury them, and I will give you the Mother, embrace your first place in my resurrection. 24 Abide still, O my people, with gladness, make their feet and take your rest, for your resurrection." quietness shall come.

Tobit buried

25 Nourish thy children, O 16 And those that be dead you good nurse, establish their feet.

> **26** As for the servants whom not one of them perish; for I will require them from among your number.

27 Be not weary, for when the The day of trouble and heaviness Tribulation. comes, others shall weep and be sorrowful, but you shall be merry, and have abundance.

28 The heathen shall envy you, but they shall be able to do nothing against you, says Yahuah.

29 My hands shall cover you, so that your children shall not see Hell.

30 Be joyful, O you mother, with thy children, for I will deliver you, says Yahuah.

31 Remember your children that sleep, for I shall bring 21 Heal the broken and the them out of the sides of the Ct. Rev. weak, laugh not a lame man earth, and show mercy unto them: for I am merciful, says *Origin: 2*

32 Embrace your children and have received glorious until I come and show mercy garments of Yahuah. unto them: for my wells run 40 Take your number, O Sion, Cf. 2 Cor. over, and my grace shall not and shut up those of yours ^{12:9.} fail.

Ezra on Mount Horeb

Or, preach. i.e. Sinai. Kingdom

of Yahuah upon the mount for, is fulfilled: beseech the fulfilling His law. Cf. Rev. Horeb, that I should go unto power of Yahuah, that your 22:14. Rev. 7:9 (the i.e. Northern Israel; but when I came people which have been called enumerable only. unto them, they set me at from the beginning, may be This is not the 144,000). nought, and despised the hallowed. commandment of Yahuah.

> you, O you heathen, that hear and understand, Look for your shepherd, he shall give you 42 I Ezra saw upon the mount Rev.7.9. everlasting rest; for he is near Sion a great people, whom I The 144,000 at hand, that shall come in the could not number, and they Mt. of Olives.
>
> Origin of end of the world.

Messianic prophecy.

upon you for evermore.

world, receive the joyfulness of your glory: I testify my Savior openly.

37 O receive the gift that is said, Sir, what are these? given you, and be glad, giving 45 He answered, and said unto thanks unto him that has called me, These be they that have you to the heavenly kingdom. put off the mortal clothing, 38 Arise up and stand, behold and put on the immortal, sealed in the feast of Yahuah: 39 Which are departed from crowned, and receive palms. the shadow of the world, 46 Then I said unto the Angel,

that are clothed in white, which have fulfilled the Law Lat. of Yahuah.

conclude.

41 The number of your In the End Times, 33 I Ezra received a charge children whom you long will still be

34 And therefore I say unto Ezra Sees the Son of Yahuah in the End Times

all praised Yahuah with songs. Revelation 35 Be ready to the reward 43 And in the midst of them of the kingdom, for the there was a young man of a everlasting light shall shine high stature, taller then all the rest, and upon every one 36 Flee the shadow of this of their heads he set crowns, and was more exalted, which I marvelled at greatly. Messianic

44 So I asked the Angel, and prophecy.

the number of those that be and have confessed the Name of Yahuah: now are they

Or, for.

crowns them, and gives them Yahuah. palms in their hands? Cf. Rom. confessed in the world. Yahuah thy Elohim you have

 $\frac{10.8-10.}{1}$ Then I began greatly to seen. commend them, that stood

What young person is it that so stiffly for the Name of

48 Then the Angel said unto 47 So he answered, and said me, Go your way, and tell my unto me, It is the **son of** people what manner of things, Elohim, whom they have and how great wonders of

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Rev. 2:7 KJV (Messiah)

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Rev. 22:2 KJV

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Rev. 22:14 KIV

For unto you is Paradise opened, the tree of life is planted... 2 Esdras 8:52

MESSIAH QUOTES 2 ESDRAS AGAIN

Origin: 2 Esdras 2:12

CHAPTER 3:

1 Ezra is troubled, 13 and acknowledges the sins of the people: 28 yet complains that the heathen were lords over them, being more wicked then they.

Ezra's Prayer of Complaint

1 In the thirtieth year after commandments. Babylon, and lay troubled you brought the flood upon came up over my heart.

2 For I saw the desolation of 10 And it came to pass in Yahuah and Sion, and the wealth of them every of them, that as death Yahusha that dwelt at Babylon.

- Though we 3 And my spirit was sore to these. insertion, moved, so that I began to clear to the speak words full of fear to the you left, namely Noah with his and this Most High, and said,
- overturn 4 O Yahuah, who bears rule, righteous men. There were you spoke at the beginning, 12 And it happened, that ² Creators when you did plant the earth when they that dwelt upon $\frac{\textit{refers to}}{\textit{them as "Us"}} (\text{and that yourself alone})$ and the earth began to multiply, and "Our" commanded the people,
- 1 is clear 5 And gave a body unto Adam children, and were a great created too. without soul, which was the people, they began again to be plural. Elohim workmanship of your hands, more ungodly than the first. just El. and did breathe into him the 13 Now when they lived so breath of life, and he was wickedly before you, you did Cf. Gn. 2:7. made living before you.

6 And you led him into them, Garden of paradise, which your right Abraham. Ct. Jub. 2:7. hand had planted, before ever 14 Him you loved, and unto planted on the earth came forward.

Right hand 7 And unto him you gave will: to love your 15 And made an everlasting

way, which he transgressed, Adam had immediately you commandappointed death in him, and broke inviting in his generations, of whom the Law of Sin and came nations, tribes, people, Death which is never and kindreds out of number. 8 And every people walked in Paul. Cf. after their own will, and did wonderful things before and despised your cf. you,

Yahuah still the ruin of the city, I was in 9 And again in process of time had Law after upon my bed, and my thoughts those that dwelt in the world, Ct. Gn. 7:10. and destroyed them.

was to Adam, so was the flood

11 Nevertheless one of them household, of whom came all $_{\it Ct.}$

1 Pet. 3:20.

I aw even

Gn. 6:12.

and had gotten them many

choose a man from among whose name

Cf. Gn. 12:1. Gn.17:5.

him only you showed your

created. leave this it was not

translators precedence.

Day 3.

would be the

covenant with him, promising that the good departed away, him that you would never and the evil abode still. forsake his seed.

Isaac, and unto Isaac also you an end: then did you raise up gave Yacob and Esau. As for a servant, called David, Yacob thou did choose him to yourself, and put by Esau: and so Yacob became a great multitude.

Mal. 1:2-3: Rom. 9:13.

when you led his seed out of Cf. Ex. 19:1; Egypt, you brought them up Dt. 4:10. to the mount Sinai.

> you did set fast the earth, had done, for they also had a moved the whole world, and wicked heart. made the depth to tremble, and troubled the men of that over into the hands of your age.

19 And your glory went of earthquake, and of wind, and of cold, that you might give the law unto the seed of keep it with diligence. generation of Israel.

And to all the generations of Israel, that they should

> **20** And yet you took not away have the dominion over Sion? from them a wicked heart, that your law might bring and forth fruit in them.

1 Cor. 15:45. a wicked heart transgressed, $P_{Aul's}$ and was overcome; and so be failed me. all they that are born of him. permanent; and the law (also)

23 So the times passed away, **16** And unto him, you gave and the years were brought to

Cf. 1 Sam.

24 Whom you commanded to build a city unto your name, and to offer incense and oblations unto you therein.

Cf. 2 Sam. 5:1 and 7:5.

17 And it came to pass, that **25** When this was done many years, then they that inhabited the city forsook you,

26 And in all things did even as **18** And bowing the heavens, Adam, and all his generations

> 27 And so you gave the city enemies.

through four gates, of fire, and Babylon Compared with Zion

28 Are their deeds then any Yacob, and diligence unto the better that inhabit Babylon, that they should therefore 29 For when I came thither, impieties had seen without number, then my soul 21 For the first Adam bearing saw many evil doers in this thirtieth year, so that my heart

30 For I have seen how you 22 Thus infirmity was made suffer them sinning, and have spared wicked doers: and have in the heart of the people with destroyed your people, and the malignity of the root, so have preserved your enemies,

and have not signified it.

31 I do not remember how 34 Weigh therefore this way may be left: Are they wickedness now in the balance, Or, then of Babylon better than and theirs also that dwell in conceive. they of Sion?

people that knows you besides in Israel. Israel? Or what generation has so believed your Covenants as Yacob?

33 And yet their reward appears not, and their labor has no fruit: for I have gone here and there through the heathen, and I see that they flow in wealth, and think not

upon your commandments.

Or, abound.

the world: and so shall your 32 Or is there any other Name no where be found, but

> **35** Or when was it that they which dwell upon the earth, have not sinned in thy sight? or what people has so kept your commandments?

> **36** You shall find that Israel by name has kept your precepts: but not the heathen.

33 And yet their reward appears not, and their labor has no fruit: for I have gone here and there through the heathen, and I see that they flow in wealth, and think not upon your commandments.

CHAPTER 4:

1 The Angel declares the ignorance of Ezra in Yahuah's judgments, 13 and advises him not to meddle with things above his reach. 23 Nevertheless Ezra asks diverse questions, and receives answers to them.

Limitations of the Human Mind

1 En. 9:1, 1 En. 19:1. Angel Uriel.

- Cf. 1 And the Angel that was sent unto me, whose name was Uriel, gave me an answer,
 - 2 And said, your heart has gone too far in this world, and you think to comprehend the way of the Most High?
 - 3 Then I said, Yes my lord: and he answered me and said, I am sent to show you three ways, and to set forth three similitudes before you.
 - 4 Whereof if you can declare me one, I will show you also the way that you desire to see, and I shall show you from whence the wicked heart comes.
 - **5** And I said, Tell on my lord. Then he said unto me, Go your way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.
 - that you should ask such things wherefore. of me?

7 And he said unto me, If The deep is I should ask you how great and the dwellings are in the midst of there are the sea, or how many springs vents. They are in the beginning of the fountains deep, or how many springs deep found are above the firmament, or Ocean Ridge which are the outgoings of Paradise:

hvdrothermal and Oceanic Trench systems.

- 8 Peradventure you would say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.
- 9 Nevertheless, now I have asked you but only of the fire and wind, and of the day where through you have passed, and of things from which you can not be separated, and yet can you give me answer of them.
- 10 He said moreover unto me, Your own things, and such as are grown up with you, can you not know.
- 11 How should your vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand the corruption that is evident in Or, my sight?

incorruption.

12 Then I said unto him, It were better that we were not at all, then that we should 6 Then I answered and said, live still in wickedness, and What man is able to do that, to suffer, and not to know

Parable of the Forest and the Sea

Cf. Judg. 9:8. 2 Chr. 25:18.

13 He answered me and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the Sea, that it may depart away before us, and that we may make us more woods.

15 The floods of the Sea also in like maner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may me have understanding. make us another country.

was in vain, for the fire came and consumed it.

17 The thought of the floods of the Sea came likewise to nought, for the sand stood up and stopped them.

18 If you were judge now between these two, whom would you begin to justify, or whom would you condemn? **19** I answered and said, Verily it is a foolish thought that they both have devised: for the ground is given unto the wood, and the sea also has his Or, waves. place to bear his floods.

20 Then he answered me and said, You have given a right not yourself also?

21 For like as the ground is 26 Then he answered me, and

given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing, but that which is upon the earth: and he that dwells above the heavens, may only understand The land. the things that are above the height of the heavens.

The New Age Will Make All Things Clear

22 Then I answered, and said, I beseech you, O Yahuah, let

23 For it was not my mind to **16** The thought of the wood be curious of the high things, but of such as pass by us daily, namely wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom you have loved, is given over unto ungodly nations, and why the Law of our forefathers is brought to nought, and the written Covenants come none effect.

Or, no where.

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his Name, whereby we are judgment, but why judge you called? of these things have I asked.

Or, the land.

27 And cannot comprehend are our years few and evil? the things that are promised 34 And he answered me, of unrighteousness and infirmities.

28 But as concerning the things whereof you ask me, thereof is not yet come.

29 If therefore that which is sown, be not turned upside down; and if the place where reward? the evil is sown pass not away, then cannot it come that is sown with good.

has been sown in the heart of Adam from the beginning, and how much ungodliness has it brought up unto this time? And how much shall it yet bring forth until the time of threshing come.

31 Ponder now by yourself, how great fruit of wickedness the grain of evil seed has O Yahuah that bears rule, brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

When Will the New Age Come?

said, The more you search, 33 Then I answered and said, the more you shall marvel, for How and when shall these the world has fast to pass away, things come to pass? wherefore

to the righteous in time to saying, Do you not hasten come: for this world is full above the Most Highest: for your haste is in vain to be above him, for you have much exceeded.

35 Did not the souls also of I will tell you; for the evil is the righteous ask question of sown, but the destruction these things in their chambers, saying, How long shall I hope on this fashion? when comes the fruit of the floor of our

36 And unto these things Uriel the Archangel gave them answer, and said, Even when **30** For the grain of evil seed, the number of seeds is filled in you: for he has weighed the world in the balance.

> **37** By measure has measured the times, and by number has he numbered the times; and he does not move nor stir them, until the said measure be fulfilled.

> **38** Then I answered, and said, even we all are full of impiety. 39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, of her, when she has fulfilled her nine months, if her womb may keep the birth any longer within her?

within the

^{1 En. 22.} can she not. And he said unto witnessed me, In the grave, the chambers chambers of souls are like the womb of Earth, a woman:

42 For like as a woman that travails, makes haste to escape the necessity of the travail: sent down much rain with a even so do these places haste Cf. Rom. 8:22, to deliver those things that are Mt. 24:8 NIV. committed unto them.

43 From the beginning look 50 Then he said unto me, what you desire to see, it shall be shown you.

How Much Time Remains?

44 Then I answered, and said, If I have found favor in your sight, and if it be possible, and May I live, you think, until that if I be meet therefore,

45 Show me then whether those days? there be more to come than is 52 He answered me, and said, past, or more past than is to come.

46 What is past I know; but what is for to come I know not.

and said, Go your way to a 47 And he said unto me, Stand woman with child, and ask up upon the right side, and I shall expound the similitude unto you.

48 So I stood and saw, and behold an hot burning oven 41 Then I said, No lord, that passed by before me: and it happened that when the flame was gone by, I looked, and behold, the smoke remained still.

> **49** After this there passed by before me a watery cloud, and storm, and when the stormy rain was past, the drops remained still.

> Consider with yourself: as the rain is more than the drops, and as the fire is greater than the smoke: but the drops and the smoke remain behind: so the quantity which is past, did more exceed.

Or. measure.

51 Then I prayed, and said, time? or what shall happen in Or, who shall be

manuscript?

As for the tokens whereof you asked me, I may tell you of them in part; but as touching your life, I am not sent to show you, for I do not know it.

"For we know that the whole creation groaneth and travaileth in pain together until now."

Romans 8:22 K7V

CHAPTER 5:

1 The signs of the times to come. 23 He asks why Elohim choosing but one people, did cast them off. 30 He is taught, that Yahuah's Judgments are unsearchable: 46 and that Yahuah does not all at once.

Signs of the End

the tokens, behold, the days and menstruous women shall a reference to Nephilim shall come that they which bring forth monsters. dwell upon earth, shall be **9** And salt waters shall be the days of Noah. taken in a great number, and found in the sweet, and all the way of truth shall be friends shall destroy one Shall be hidden, and the land shall be another: then shall wit hide great wealth. barren of faith.

found with

Mt.24:12

Messiah

quotes 2 Esdras

increased above that which chamber, now you see, or that you have 10 And shall be sought of again. heard long ago.

treadest upon

and sees. wasted suddenly. 4 But if the Most High grant 11 One land also

you to live, you shall see after ask another, and say, Revelation in the night, and the Moon you? And it shall say, No. thrice in the day.

his voice, and the people shall not prosper. be troubled.

the fouls shall take their flight hear yet greater things. away together.

7 And the Sodomite sea shall **Conclusion of the Vision**

in the night, which many have not known: but they shall all Ct. Ez. hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out Or, slaked. again, and the wild beasts Cf. Mt. 1 Nevertheless as concerning shall change their places, 13.7, Likely

24:19, Mk. hybrids as the return of

- itself, and understanding 2 But iniquity shall be withdraw itself into his secret
- many, and yet not be found: 3 And the land that you see then shall unrighteousness and Or, that thou now to have root, shall you see incontinency be multiplied upon earth.
 - the third trumpet, that the righteousness that makes a Sun shall suddenly shine again man righteous, gone through

12 At the same time shall men **5** And blood shall drop out of hope, but nothing obtain: they wood, and the stone shall give shall labor, but their ways shall Or, be

13 To show you such tokens 6 And even he shall rule I have leave: and if you will whom they look not for that pray again, and weep as now, dwell upon the earth, and and fast seven days, you shall

cast out fish, and make a noise 14 Then I awaked, and an

Cf. Rev. 8:12. After the 3rd trumpet in at the sound of the 4th. 1/3 of the sun, moon and stars are smitten. 2 Esdras is the Origin of this

Revelation

extreme fearfulness through all my body, and my High again, mind was troubled, so that it 23 And said, O Yahuah, that fainted.

comforted me, and set me up one only vine. upon my feet.

16 And in the second night it whole world you have chosen came to pass, that Salathiel the one pit: and of all the flowers captain of the people came thereof, one Lily. unto me, saying, Where have 25 And of all the depths of countenance so heavy?

is committed unto you, in the yourself. land of their captivity?

in the hands of cruel wolves.

19 Then I said unto him, Go 27 me.

20 And so I fasted seven days, approved of all. mourning and weeping, like as Uriel the Angel commanded me.

Ezra's Second Prayer of Complaint

me again.

22 And my soul recovered the 30 If you did so much hate

went I began to talk with the Most

bears rule of every wood of **15** So the Angel that came the earth, and of all the trees to talk with me, held me, thereof, you have chosen your

Cf. Jn. 15. Messianic

24 And of all lands of the Prophecy.

you been? and why is your the Sea, you have filled one river: and of all builded cities, 17 Know you not that Israel you have hallowed Sion unto

26 And of all the fouls that are 18 Up then, and eat bread, created, you have named one and forsake us not as the Dove: and of all the cattle that shepherd that leaves his flock are made, you have provided one sheep.

And among all the your ways from me, and come multitudes of peoples, you not near me: And he heard have gotten one people: and what I said, and went from unto this people whom you loved, you gave a law that is

> 28 And now Yahuah, why have you given this one people over unto many? And upon the one root have you prepared others, and why have you scattered your only one people among many?

21 And after seven days, so it 29 And they which did Or, over. was that the thoughts of my gainsay your promises, and heart were very grievous unto believed not your covenants, have trodden them down.

spirit of understanding, and your people, yet should you

punish them with your own scattered abroad, make me hands.

Response to Ezra's Complaints

- was sent unto me,
- 32 And said unto me, Hear 38 And I said, O Yahuah, that me, and I will instruct you, hearken to the thing that I say, and I shall tell you more.
- 33 And I said, Speak on, my 39 As for me, I am unwise: lord: then he said unto me, how may I then speak of these you are sore troubled in mind things whereof you ask me? for Israel's sake: you love that 40 Then he said unto me, Like people better than he that made them?
- **34** And I said, No lord, but of much grief have I spoken: For my heart pains me every hour, while I labor to comprehend unto my people. the way of the Most High, and to seek out part of his Why Successive Generations judgment.
- **35** And he said unto me, You then? or why was not my the wearisome toil of the stock shall come after us? of Israel?
- together the drops that are swiftness of the first.

the flowers green again that are withered.

37 Open me the places that are closed, and bring me forth the winds that in them are 31 Now when I had spoken shut up, show me the image of these words, the Angel that a voice: and then I will declare came to me the night before, to you the thing that you labor to know.

> bearest rule, who may know these things, but he that has not his dwelling with men?

as you can do none of these things that I have spoken of, even so can you not find out my judgment, or in the end the love that I have promised

Have Been Created

- can not: and I said, wherefore 41 And I said, behold, O lord? whereunto was I born Yahuah, yet are you nigh unto them that be reserved til the mother's womb then my end; and what shall they do grave, that I might not have that have been before me, or seen the travel of Yacob, and we (that be now) or they that
- 42 And he said unto me, I will 36 And he said unto me, liken my judgment unto a ring: Number me the things that like as there is no slackness of are not yet come, gather me the last, even so there is no

So I answered and said, Could you not make those that have been made, and be now, and that are for to come, at once, that you might show your judgment the sooner?

Then he answered me, and said, The creature may not have above the maker, neither may the world hold them at once that shall be created therein.

And I said, As you have said unto your servant, that you which give life to all, has given life at once to the creature that you have created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If you bring forth children, why do you not do it together, but one after another? Pray her therefore to bring forth ten children at once.

And I said, She cannot: but must do it by distance of time. **48** Then he said unto me, Even so have I given the womb of the earth to those that be sown in it, in their times.

For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

When and How Will the End Come?

And I asked and said, Seeing you have now given me the way, I will proceed to speak before you: for our mother of whom you have told me that she is young, draws now nigh unto age.

He answered me and said, Ask a woman that bears children, and she shall tell you. **52** Say unto her, Wherefore are not they whom you have now brought forth, like those that were before, but less of stature?

53 And she shall answer you, They that be born in the strength of youth, are of one fashion, and they that are born in the time of age (when the womb fails) are otherwise. **54** Consider you therefore also, how that you are less of stature then those that were before you.

And so are they that come after you less than you, as the creatures which now begin to be old, and have passed over the strength of youth.

Then I said, Yahuah, I fact. beseech thee, if I have found favor in thy sight, show your servant by whom you visit your creature.

De-evolution is Biblical fact.

CHAPTER 6:

1 Elohim's purpose is eternal. 8 The next world shall follow this immediately. 13 What shall fall out at the last. 31 He is promised more knowledge, 38 and reckon up the works of the creation, 57 and complain that they have no part in the world for whom it was made.

Or, circle of Note: A circle dimensional. perspective was not that 2 of a sphere.

the earth, made, before the borders of that follows? is 2- the world stood, or ever the 8 And he said unto me, From The ancient winds blew.

- Before it and lightened, or ever the him, Yacob's hand held first foundations of Paradise were the heel of Esau. laid.
- seen, or ever the moveable beginning of it that follows. powers were before the multitude of gathered together,
- **4** Or ever the heights of the air were lifted up, before the More Signs of the End measures of the firmament were named, or ever the 11 I answered then and said, of this world chimnies in Sion were hot,
- **5** And before the present years have found favor in thy sight, they were sealed that have the last night. gathered faith for a treasure: 13 So he answered and said
- 6 Then did I consider these unto me, Stand up upon things, and they all were your feet, and hear a mighty made through me alone, and sounding voice.

through none other: by me also they shall be ended, and by none other.

The Dividing of the Times

7 Then I answered and said, What shall be the parting assunder of the times? or 1 And he said unto me, in the when shall be the end of the beginning when the earth was first, and the beginning of it

> Abraham unto Isaac, when thundered Yacob and Esau were born of

9 For Esau is the end of 3 Before the fair flowers were the world, and Yacob is the Scroll established, 10 The hand of man is 7,40471) innumerable between the heel and the Edom as one Angels were hand: other question, Ezra, of Darkness'

ask you not.

O Yahuah that bears rule, if I and those were sought out, and before 12 I beseech you, show your will be the the inventions of them that servant the end of your tokens, of the next now sin were turned, before whereof you showed me part

Cf. Gn.25:26. Or, from the beginning.

The War

(iQM. 1Q33,4Q491of the "sons whom true Israel will fight to the very end. Edom is Esau. They will be consumed in the end grafted into Yacob's covenant beginning

a great motion, but the place shall bring forth untimely where you stand, shall not be children, of three or four Or, moved.

earthquake.

15 And therefore when it live, and be raised up. speaks be not afraid: for the foundation of the earth is understood.

of these knows that the end of these things must be changed.

I had heard it, I stood up upon my feet, and hearkened, and spoke, and the sound of it was like the sound of many waters. **18** And it said, Behold, the not run. days come, that I will begin to draw near, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they shall be fulfilled.

shall begin to vanish away and turned into shall be finished: then will I meaning. shall be opened before the and deceit shall be quenched. firmament, and they shall see all together.

Or, sealed. 21 And the children of a

14 And it shall be as it were voices, the women with child months old: and they shall

22 And suddenly shall the word is of the end, and the sown places appear unsown, storehouses full the suddenly be found empty.

16 And why? because the 23 And the trumpet shall things give a sound, which when trembles and is moved: for it every man hears they shall be ct. suddenly afraid.

1 Cor. 15:52.

24 At that time shall friends 17 And it happened that when fight one against another like enemies, and the earth shall stand in fear with those that behold, there was a voice that dwell therein, the springs of the fountains shall stand still, Hydrothermal vents. and in three hours they shall Fountains of the Great

25 Whosoever remains from all these that I have told you, shall escape, and see my salvation, and the end of your world.

be that have hurt unjustly with 26 And the men that are their unrighteousness, and received, shall see it, who have when the affliction of Sion not tasted death from their birth: and the heart of the 20 And when the world that inhabitants shall be changed, another

show these tokens, the books 27 For evil shall be put out, **28** As for faith, it shall flourish, corruption shall be overcome, and the truth which has been year old shall speak with their so long without fruit, shall be

declared.

Conclusion of the Second Vision

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me, I am come to show you the time of the night to come.

31 If you will pray yet more, and fast seven days again, I shall tell you greater things by $See\ cap.\ 13.$ day, then I have heard.

vers. 52. 32 For your voice is heard before the Most High: for the mighty has seen your righteous dealing, he has seen also your chastity, which you have had formed. ever since your youth.

> **33** And therefore has he sent me to show you all these things, and to say unto you, Be of good comfort, and fear not. **34** And hasten not with the times that are past, to think vain things, that you may not hasten from the latter times.

The Third Vision

this, that I wept again, and should be gathered in the fasted seven days in like seventh part of the earth: six manner, that I might fulfill the three weeks which he told me. kept them, to the intent that

36 And in the eighth night was my heart vexed within me again, and I began to speak before the Most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

Yahuah's Work in Creation

38 And I said, O Yahuah, you spoke from the beginning of the creation, even the first day, and said thus, Let heaven and earth be made: and your word was a perfect work.

Cf. Gn. 1:1.

39 And then was the spirit, and darkeness, and silence were on every side; the sound of man's voice was not yet

40 Then you commanded a fair light to come forth of your treasures, that your work might appear.

41 Upon the second day you made the spirit of the firmament, and commanded it to part assunder, and to make a division between the waters, that the one part might go up, and the other remain beneath. **42** Upon the third day you 35 And it came to pass after did command that the waters parts have you dried up and serve you.

43 For as soon as your word not hold them both. went forth, the work was made.

was great and innumerable fruit, and many and diverse pleasures for the taste, and 52 But unto Leviathan you flowers of unchangable color, gave the seventh part, namely and odors of wonderful smell: and this was done the third day.

45 Upon the fourth day you commanded that the Sun should shine, and the Moon give her light, and the stars Cf. Gn. 1:14. should be in order,

46 And gave them a charge to Cf. Gn. 1:15; do service unto man, that was Dt. 4:19. to be made.

47 Upon the fifth day, you said unto the seventh part, where the waters were gathered, that whom you made lord of all it should bring forth living your creatures, of him come creatures, fouls and fishes: and we all, and the people also Cf. Gn. 1:20. so it came to pass.

48 For the dumb water, your wondrous works.

Cf. Job 40:15 living creatures, the one you spittle, and have likened the behamoth. called Enoch, and the other abundance of them unto a leviathan Leviathan,

50 And did separate the one **57** And now, O Yahuah,

of these some being planted from the other: for the seventh of Elohim and tilled, might part (namely where the water was gathered together) might

51 Unto Enoch you gave one part which was dried up the 44 For immediately there third day, that he should dwell in the same part, wherein are a thousand hills.

> the moist, and has kept him to be devoured of whom you Cf. Ps. 74:14;

will, and when.

53 Upon the sixth day you gave commandment unto the earth, that before you it should bring forth beasts, cattle, and creeping things:

Cf. Gn. 1:25.

Why Do Yahuah's People Suffer?

54 And after these, Adam also whom you have chosen.

55 All this have I spoken before and without life, brought you, O Yahuah, because you forth living things at the made the world for our sakes. commandment of Elohim, 56 As for the other people that all people might praise which also come of Adam, you have said that they are 49 Then did you ordain two nothing, but be like unto drop that falls from a vessel.

have ever been reputed as into their hands. lords over us, and devour us: born, your only begotten, and endure?

behold, these heathen, which your fervent lover) are given

nothing, have begun to be 59 If the world now be made for our sakes, why do we not **58** But we your people (whom possess an inheritance with you have called your first the world? How long shall this

15% Of the Earth Was Water **Before the Flood**

42 Upon the third day thou did command that the waters should be gathered in the seventh part of the earth: six parts has thou dried up and kept them...

47 Upon the fifth day, thou said unto the seventh part, where the waters were gathered...

50 And did separate the one from the other: for the seventh part (namely where the water was gathered together)...

52 But unto **Leviathan thou gave the** seventh part, namely the moist...

> The World Ocean was formed by the Flood.

The Rivers from Eden can only be on the bottom of the ocean floor. No modern river could fit.

Modern Rivers do not fit these Rivers from Eden as there was no rain before the Flood in Gen. 2:5. The Tigris, Modern Euphrates, Nile, Amazon, etc. all prignate in precipitation thus disqualified.

Genesis 2:10 KJV

And a river went out of Eden to Water the garden; and from thence it was parted, and became into four heads.

The 60,000 km, continuous Mid-Ocean Ridge has exactly four intersections with Oceanic Trench System

SOURCE

Gihon North

NORTH AMERICA

It is the most significant and

Hebrew reads East to West

because all began in the East.

©2020 Map By The Levite Bible.

ihon

Gihor West

non **G**

Genesis 2:11-12 KJV

The name of the first is **Pison**: that is it which **compasseth the whole land of Havilah**, where there is **gold**; And the gold of that land is **good**: there is **bdellium** and the **onyx stone**.

START

the Philippines is #1 in all 3 resources to this day and is the only fit.

Genesis 2:14b KJV And the fourth river is Euphrates.

Cannot be/the modern/one.

SOUTH AMERICA

Tëvitë BIBIT

RIVER FROM EDEN

PARAT

START

"If you drained all the water away, it would look exactly like a river system with bends and meanders, except there are no trees along the banks..."

- Dan Parsons, PhD, Sedimentologist, University of Hull, UK to BBC News (studies undersea rivers) [41]

"...waters should be gathered in the seventh part of the earth: six parts hast thou dried up..." – 2 Esdras 6:42 KJVA (Cf. 2 Esdras 6:47, 6:49-52)

Only 15% of Pre-Flood World was Water





Eden is the North

EUROPF on bottom of ocean floor nd surrounding Africa.

Genesis 2:14a KJV And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria.

The Tigris is The River in the Bible 27 times and NEVER Hiddekel. Daniel was in Iran during the period he had a vision on the Hiddekel and that was not the Tigris but the Iranian Persian Gulf.

E-FLOOD ERS FROM EDEN

Confirmed By Jubilees

LAND Havilah GOLD Tars

AFRICA

START

Genesis 2:13 KJV And the name of the second river is Gihon: the same is

it that compasseth the whole land of Ethiopia.

ASIA

"west to 'Afra...waters of Gihon, to the banks ...' African Continental Shelf

AUSTRALIA

©2020 Map By The Levite Bible.

All borders are approximations. This map not to scale.

NASA/Geddard Space Flight Center Map of the oceans drained Emphasis added as we tilled in the ridges and trenches with water [15]

The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up (Brought Low), they are gone away (shake) from men.." - Job 28:4 KJV ... Usually understood of (underground) streams. - Job 28:11 KJV

> "...its roots (shall go down) to the Abyss [and all the rivers of Eden shall water its branches]."

- Hymn 14, (formerly 10), The Thanksgiving Hymns. Qumran Scrolls (iQH, 1Q36,4Q427-32) [42]







MOUNTAINS OF FIRE

"Cunung Cunung Apt" in Javanese 147 Volcanoes forming a natural geographic border between Shem and Ham in the Far East. [34]

GENESIS 3:24 KUV - EAST OF THE GARDEN

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.



hole land of the East and India

East til it reaches the GARDEN OF EDEN

PHILIPPINES

& OPHIR

From Africa West To Right of the Garden

> PISON RIVER FROM EDEN Philippine

Trench

INDONESIA

West to Sea of Atel Indian Ocean Then West to Sea of Ma'uk Atlantic Ocean Then North to Gadir Cadiz, Spain

TESTING THE RESOURCES OF HAVILAH [31][32]



In all of history, the Philippines leads in gold mining since before 1000 B.C. and still remains #2 on earth in untapped gold reserves. There is no other land which competes. It is the ancient land of gold by historical record. [27]

Bdellium is never a Biblical spice and all such spices are recorded in scripture. It is pearl. The Philippines has the large'st pearls in all of history with no 2nd. [28]

"Puerto Princessa Pearl" 2006. 34 kg (75 lb.)



Ancient onyx especially in Egypt was known as alabaster used in ornamental construction. The Philippines has the strongest onyx and marble on earth in Romblon. [29]



Marine life is the true measure for the Land of Creation as it was not wiped out by the Flood. The Epicenter of Marine Biodiversity on ALL of earth is the Philippines in the Sulu Sea. [30]

> Tubbataha Reef in the Sulu Sea.

In resources, history, geography, science, language and the Bible, this is Ophir.

See "The Search for King Solomon's Treasure: The Lost Isles of Gold and the Garden of Eden" for Evidences.

GENESIS 2:11-12 KJV
The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone.

HAVILAH [31][32] **EGARDEN OF EDEN BLANDOFCREATION EOPHIR PHILIPPINES**

JUBILEES 3:32

Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of 'Elda, in the land of their creation.

GARDEN SYSTEM IN THE END TIMES

The World Ocean will disppear in the end to restore the Rivers from Eden.

6:24

...the springs of the fountains shall stand still, and in three hours they shall not run.

Rev. 21:1

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and **there was no more sea**.

2:12 (Cf. Rev. 2:7, 22:2, 22:14)

They shall have the Tree of Life for an ointment of sweet sauour, they shall neither labor, nor be weary.

Sirach 24:29-31 (Cf. 2 Enoch 8:4-7)

For her thoughts are more than the sea, and her counsels profounder than the **great deep**. I also came out as a brook from a river, and as a **conduit into a garden**. I said, I will water my best garden, and will water abundantly my garden bed: and, lo, **my brook became a** river, and my river became a sea.

(Description of Pre-Flood world. The world ocean was formed by the Flood.)

CHAPTER 7:

4 The way is narrow. 12 When it was made narrow. 28 All shall die and rise again. 33 Messiah shall sit in judgement. 46 Elohim has not made Paradise in vain, 62 and is merciful.

Response to Ezra's Questions

1 And when I had made an end of speaking these words, there was sent unto me the Elohim is a Angel which had been sent so also is Israel's portion: classification unto me the nights before.

of heavenly exclusive to is plural.

- being not 2 And he said unto me, Up I am come to tell you.
 - **3** And I said, Speak on, my that now is done. Elohim. Then said he unto 12 Then were the entrances me, The Sea is set in a wide of this world made narrow, place, that it might be deep full of sorrow and travail: they and great.
 - **4** But put the case the entrance were narrow, and like a river, 5 Who then could go into the elder world were wide and Sea to look upon it, and to rule it? If he went not through the narrow, how could he come into the broad?

6 There is also another thing. A city is builded, and set upon Cf. a broad field, and is full of all for them. Mt. 7:13-14. Narrow path good things.

Messiah quoted 2

The entrance

Or, steepe dangerous place to fall, like as you moved, whereas you are place. if there were a fire on the right but mortal?

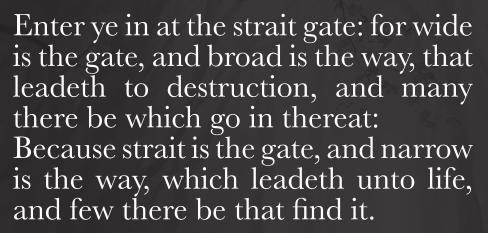
hand, and on the left a deep water.

- **8** And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.
- **9** If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?
- **10** And I said, It is so, lord. Then he said unto me, Even
- 11 Because for their sakes I made the world: and Yahuah and Ezra, and hear the words that when Adam transgressed my Statutes, then was decreed
 - are but few and evil, full of perils, and very painful.

13 For the entrances of the Or, greater sure, and brought immortal fruit.

14 If then they that live, labor _{Cf. Mt. 7;} not to enter these straight and Jn. 15. Salvation vain things, they can never is free but receive those that are laid up effort in

15 Now therefore why disquiet thereof yourself, seeing you are but a narrow, and is set in a corruptible man? and why are



Matthew 7:13-14 KJV

The gate was not widened.
It remains narrow as does
the path to Salvation defined in
Matthew 7 and John 15 as relationship
with Yahusha. Even Christians will be
among those told to depart from Him
without true relationship.

Origin 2 Esdras 7:12-14

MESSIAH QUOTES 2 ESDRAS AGAIN

Why have you considered in your mind this is not, and knew not his ways. thing that is to come, rather than that which is present?

The Fate of the Ungodly

Cf. Dt. 8:1. 17 Then I answered, and said, O Yahuah, that bears rule, you have ordained in your Law, that the righteous should inherit these things, but that the ungodly should perish: **18** Nevertheless, the righteous

shall suffer straight things, and hope for wide: for they come, that these tokens which It is modern and yet shall not see the wide. church doctrine to despise 19 And he said unto me, There shall be seen, that now is 1 Cor. 15:5: His Law generally is no judge above Elohim, and withdrawn from the earth. vet the Bible never sets none that has understanding 27 And whosoever is delivered an expiration date for His above the Highest.

20 For there be many that shall see my wonders. reintorced every time perish in this life, because they 28 For my son YAHUSHA despise the Law of Elohim shall be revealed with those Messiah's lawlessness. that is set before them.

> 21 For Elohim has given remain shall rejoice within and around straight commandment such as came, what they 29 After these years shall my Prophecy: should do to live, even as they son Messiah die, and all men death came, and what they should that have life. observe to avoid punishment. 22 Nevertheless they were not turned into the old silence obedient unto him, but spoke seven days, like as in the vain things:

23 And deceived themselves 31 And after seven days, the by their wicked deeds, and world that yet awake not shall

not said of the Most High, that he **24** But his Law have they despised, and denied covenants in his statutes have they not been faithful, and have not performed his works. **25** And therefore Ezra, for the empty, are empty things, and for the full, are the full things.

The Temporary Messianic Kingdom

26 Behold, the time shall that have done wickedly, have I have told you, shall come Ct. 1 Thes. suffered the straight things, to pass, and the bride shall Dn. 12: appear, and she coming forth Rev. 20:12-Acts 24:15.

from the forementioned evils, Messianic

that be with him, and they that His name to four hundred years.

30 And the world shall be against him, and imagined former judgements: so that no Or, first man shall remain.

Prophecy: The only exact prophecy of

Messianic predicted.

beginning.

Law which

you see the word sin or

is also

Ezra predicted by name that Yahusha, the Son of Yahuah, would be born in around 0 B.C. as well as his death and resurrection so that men may have life.

This is exact!

28 For my son YAHUSHA shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years. 29 After these years shall my son Messiah die, and all men that have life.

- The Prophet Ezra, 400 B.C.

be raised up, and that shall die, that is corrupt.

32 And the earth shall restore those that are asleep in her, Cf. 1 Thes. and so shall the dust those that 41 Even so now 4:14-17: Dn. 12; dwell in silence, and the secret corruption is grown up, and Rev. 20:12- places shall deliver those souls 1 Cor. 15:5; that were committed unto Acts 24:15.

> 33 And the Most shall appear upon the seat judgment, and misery shall pass away, and the long suffering shall have an end.

34 But judgment only shall remain, truth shall stand, and 43 But the day of doom faith shall wax strong.

Cf. Gn.18:13.

Jn. 5:28-29:

them.

Ex. 32:11. **35** And the work shall follow, and the reward shall be shown, Or, Archer. and the good deeds shall be of force, and wicked deeds shall bear no rule.

No Intercession for the Ungodly

36 Then I said, Abraham Cf. Gn. 18. prayed first for the Sodomites, and Moses for the fathers that Cf. Ex. 32. sinned in the wilderness:

> **37** And Yahushua after him for Israel in the time of Achan. **38** And Samuel; and David for

Cf. 2 Sam. the destruction: and Solomon 2 Chr. 6:14. for them that should come to $_{\it Cf.}$ the sanctuary.

1 Ki.17:21, 39 And EliYahu for those that Adam: or else when it was Elijah = received rain, and for the dead Hebrew. that he might live.

Hezekiah And the people in the time of Sennacherib: and many for Cf. 2 Ki. 19:15.

wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not High be so now also?

> **42** He answered me and said, This present life is not the end where much glory does abide; therefore have they prayed for the weak.

shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past.

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that has ct. Rom. 5:18. gotten the victory.

Lamentation over the Fate of Most People

46 I answered then and said, This is my first and last saying; that it had been better not to have given the earth unto given him, to have restrained him from sinning.

31 And after seven days, the world that yet awake not shall be raised up, and that shall die, that is corrupt.

1 Enoch

10.12 ... bind them for seventy generations, under the hills of the earth, until the day of their judgment and of their consummation, until the judgment, which is for all eternity, is accomplished.

10.14 ...together they will be bound until the end of all generations.

(70 Generations = 7,000 years)

7 Days = 7,000 years

1 Day = 1,000 years: Jb. 4:30, 2 Pt. 3:8, Ps. 90:4

47 For what profit is it for men blacker than darkness? now in this present time to live 56 For while we lived and in heaviness, and after death committed to look for punishment?

done? for though it was you death. that sinned, you are not fallen 57 Then he answered me and alone, but we all that come of said, This is the condition of you.

us, if there be promised us fight, an immortal time, whereas 58 That if he be overcome, he bring death?

50 And that their is promised everlasting hope, whereas ourselves being most 59 For this is the life whereof wicked are made vain?

51 And that there are laid up while he lived, saying, Choose for us dwellings of health and you life that you may live. safety, whereas we have lived 60 Nevertheless they believed wickedly?

52 And that the glory of the after him, no nor me which Most High is kept to defend have spoken unto them, them which have led a weary 61 That there should not

life. a]]?

53 And that there should be shown a paradise whose fruit endures forever, wherein is Ezra Appeals to Yahuah's security and medicine, since Mercy Or, fullness. we shall not enter into it?

54 For we have walked in **62** I answered then and said, unpleasant places.

whereas our faces shall be the world,

iniquity, we considered not that we should 48 O Adam, what have you begin to suffer for it after

the battle, which man that **49** For what profit is it unto is born upon the earth shall

we have done the works that shall suffer as you have said, but if he get the victory, he shall receive the thing that I say.

Moses spoke unto the people

Cf. Dt. 30:19.

him not, nor yet the prophets

life, whereas we have walked be such heaviness in their Or, a chast in the most wicked ways of destruction, as shall be joy over them that are persuaded Cf. Rom. 2:4. to salvation.

I know, Yahuah, that the Most **55** And that the faces of them High is called merciful, in that which have used abstinence, he hath mercy upon them, shall shine above the stars, which are not yet come into

exactly that Law again.

The remnant 63 And upon those also that not continue with them that Rev. doing turn to his Law,

turning to His **64** And that he is patient, and **68** And he pardons; for if he long suffer those that have sinned, as his creatures,

> **65** And that he is bountiful, for he is ready to give where needed.

66 And that is of great mercy, for he multiplies more and more mercies to them that are present, and that are past, and also to them which are to contentions, come.

his mercies, the world would innumerable multitude.

inherit therein.

did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousand part of men should not remain living. **69** And being Judge, if he should not forgive them that are cured with his word, and put out the multitude of Or, created.

70 There should be very **67** For if he shall not multiply few left peradventure in an

57 Then he answered me and said, This is the condition of the battle, which man that is born upon the earth shall fight, 58 That if he be overcome, he shall suffer as you have said, but if he get the victory, he shall receive the thing that I say. 59 For this is the life whereof Moses spoke unto the people while he lived, saying, "Choose you life that you may live."

CHAPTER 8:

1 Many created, but few saved. 6 He asks why Elohim destroys his own work, 26 and pray Elohim to look upon the people which only serve him. 41 Elohim answers that all seed comes not to Elohim, 52 and that glory is prepared for him and such like.

1 And he answered me, saying, The Most High Mt. 20:16. hath made this world for Messiah quoted 2 many, but the world to Esdras. come for few.

> 2 I will tell you a similitude, Ezra, As when you ask the earth, it shall say unto you, that it gives much mold whereof earthen vessels are made, but kept, shall both be preserved: little dust that gold comes of: even so is the course of this present world.

Ezra Again Appeals to Yah's Mercy

Mt. 20:16.

Messiah 3 There be many created, milk to be given, which is the Esdras. but few shall be saved.

- understanding, soul, devour wisdom.
- give ear, and are willing to prophesy: for you have no longer space then only to live. **6** O Yahuah, if you suffer
- not your servant that we may pray before you, and you give us seed unto our heart, and

that there may come fruit of it, how shall each man live that is corrupt, who bears the Or, to give place of a man?

7 For you are alone, and we all one workmanship of your hands, like as you have said.

For when the body is fashioned now in the mother's womb, and you give members, your creature is preserved in fire and water, and nine months does your workmanship endure creature which is created in the body

- **9** But that which keeps, and is and when the time comes, the womb preserved, delivers up the things that grew in it.
- **10** For you have commanded out of the parts of the body, that is to say, out of the breasts fruit of the breasts,
- 4 So I answered and said, 11 That the thing which is Swallow then down O my fashioned, may be nourished and for a time, til you dispose it to your mercy.
- **5** For you have agreed to **12** You brought it up with your righteousness, and nurtured it in your Law, and reformed it with your judgment.
 - 13 And you shall mortify it as your creature, and quicken it cf. Rom 8:11. as your work.
- **14** If therefore you shall culture to our understanding, destroy him which with so

great labor was fashioned, it is stand with trembling, an easy thing to be ordained by your Commandment, that conversant the thing which was made fire,) whose word is Cf. Job 10:8. Ps.139:14. might be preserved.

> 15 Now therefore, Yahuah, I will speak (touching man ordinance fearful, in general, you know best) whose sake I am sorry,

16 And for your inheritance, for whose cause I mourn, and for Israel, for whom I am heavy, and for Yacob, for whose sake I am troubled:

17 Therefore will I begin to pray before you, for myself, and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the Judge which is Prophecy. to come.

> **19** Therefore hear my voice, and understand my words, and I shall speak before you: this is the beginning of the words of Ezra, before he was

taken up: and I said;

Ezra's Prayer

Messianic

20 O Yahuah, You that dwell everlastingness, which beholds from above, things in the heaven, and in the air,

21 Whose Throne is inestimable, whose glory may not be comprehended, before whom the hosts of Angels righteousness, and glory.

22 (Whose service is wind in and and sayings constant, whose Commandment is strong, and

23 Whose look dries up the but touching your people, for depths, and indignation makes the mountains to melt away, which the truth witnesses:

> **24** O hear the prayer of your servant, and give ear to the petition of your creature.

> **25** For while I live, I will speak, and so long as I have understanding, I will answer. **26** O look not upon the sins of your people: but on them

which serve you in truth.

27 Regard not the wicked inventions of the heathen: but the desire of those that keep your Testimonies in afflictions. **28** Think not upon those that have walked fainedly before you: but remember them, which according to your will have known your fear.

29 Let it not be your will to destroy them, which have lived like beasts: but to look upon them that have clearly taught your Law.

30 Take you no indignation at them which are deemed worse than beasts: but love them that always put their trust in your

31 For we and our fathers do destruction. Are sick. shall be called merciful.

shall be called merciful, to us have. namely, that have no works of **40** Like as I have spoken now, Be willing. righteousness.

33 For the just which have many good works laid up with sows much seed upon the you, shall out of their own deeds receive reward.

34 For what is man that you should take displeasure at him? Or what is a corruptible generation, that you should be so is it of them that are sown so bitter toward it?

35 For in truth there is no man among them that be born, Ct. and among the faithful, there 1 Ki. 8:46; is none which has not done

2 Chr. 6:36.

amiss.

36 For in this, O Yahuah, up, and receive not the rain in your righteousness, and your due season, or if there come goodness shall be declared, too much rain and corrupt it: if you be merciful unto them 44 Even so perish man also Or, which have not the confidence which is formed with your substance. of good works.

Response to Ezra's Prayer

37 Then he answered me, and you have made all things, said, Some things have you and likened him unto the spoken aright, and according husbandman's seed. unto your words it shall be. which have sinned before inheritance:

languish of such diseases; but 39 But I will rejoice over the because of us sinners, you disposition of the righteous, and I will remember also their 32 For if you have a desire pilgrimage, and the salvation, to have mercy upon us, you and the reward that they shall

Cf. Gn. 4:4.

so shall it come to pass.

41 For as the husbandman ground, and plants many trees, and yet the thing that is sown good in his season, comes not up, neither does all that is planted take root: even in the world, they shall not all be saved.

42 I then answered, and said, but he has dealt wickedly, If I have found grace, let me speak.

43 Like as the husbandman's

seed perishes, if it come not hands, and is called your own image, because you are like unto him, for whose sake

45 Be not wroth with us, 38 For indeed I will not think but spare your people, and on the disposition of them have mercy upon your own death, before judgment, before merciful unto your creature.

Ezra's Final Appeal for Mercy

46 Then he answered me, and said, Things present are for the present, and things to come, for such as be to come. **47** For you come far short, that you should be able to love my creature more than I: but I have oft times drawn near unto you, and unto it, but never to the unrighteous.

48 In this also you are marvelous before the Most High;

49 In that you have humbled yourself as it becomes you, and has not judged yourself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them, that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand you for yourself, and seek out the glory for such as be like you.

52 For unto you is Paradise opened, the tree of life is Cf. 2:12, Rev. planted, the time to come plentiousness prepared, Bellevers in is made ready, a city is built, once again and rest is allowed, yes perfect partake of the Tree of goodness and wisdom.

Garden of 53 The root of evil is sealed be opened up from you, weakness and Origin: 2 the moth is hidden from you, Esdras. and corruption is fled into hell to be forgotten.

54 Sorrows are passed, and in the end is shown the treasure of immortality.

55 And therefore ask you no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the Most High, thought scorn of his Law, and forsook his ways.

Moreover, they have *53:1.* troden down his righteous, 58 And said in their heart, religion of that there is no Elohim, yes and knowing that they must

Cf. Ps.14:1, This is more profound today as the Scientism or Atheism declares God is dead. They will be, He is

59 For as the things aforesaid shall receive you, so thirst 2Pt. 3:9 and pain are prepared for has never them; for it was not his will any should that men should come to Origin: 2 nothing.

willed that perish.

60 But they which be created, have defiled the Name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is judgment now at hand.

62 These things have I not shown unto all men, but unto you, and a few like you. Then I answered, and said,

63 Behold, O Yahuah, now you shown me the have multitude of the wonders which you will begin to do in the last times: but at what time, you have not shown me.

2:7, 22:2, is 22:14. the end will Life and the Eden will

7 Who shall be saved, and who not. 19 All the world is now corrupted: 22 Yet Yahuah does save a few. 33 He complains that those perish which keep Elohim's Law: 38 and sees a woman lamenting in a field.

More about the Signs of the End

1 He then answered me, and said, Measure you the time you see part of the signs past, which I have told you before, 2 Then shall you understand, 10 For such, as in their life wherein the Highest will begin have not known me: to visit the world which he

be seen earthquakes and of repentance was open unto uproars of the people in the them, understood not, but Cf. Mt. 24:7. world:

> Then shall you understand, that the Most after death by pain. manifest:

6 Even so the times also of the Highest, have plain beginnings in wonders and powerful Recapitulated works, and endings in effects and signs.

7 And every one that shall 15 I have said before, and now

be saved, and shall be able Jas. 2: 18, 20, 26. "faith to escape by his works, and without works by faith, whereby you have Faith is believed,

8 Shall be preserved from the works as a sign of one's said perils, and shall see my salvation. salvation, in my land, and within my borders: for I have sanctified them for me, from the beginning.

9 Then shall they be in pitiful case which now have abused Or, they shall diligently in itself: and when my ways: and they that have marvel. cast them away despitefully, shall dwell in torments.

that it is the very same time, have received benefits, and

11 And they that have loathed my law, while they had yet 3 Therefore when there shall liberty, and when as yet place despised it:

well 12 The same must know it

High spoke of those things 13 And therefore be not from the days that were before curious, how the ungodly you, even from the beginning. shall be punished and when: **5** For like as all that is made but inquire how the righteous in the world has a beginning, shall be saved, whose the world and an end, and the end is is, and for whom the world is created.

The Argument

14 Then I answered, and said,

demonstrated

through

do speak, and will speak it also than a drop. saved,

16 Like as a wave is greater such as the workman is, such

hereafter: that there be many 17 And he answered me, more of them which perish, saying: like as the field is, so then of them which shall be is also the seed: as the flowers be, such are the colors also:

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these hings must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows Matthew 24:4-8 KJV Origin 2 Esdras 9:1-7 MESSIAH QUOTES
2 ESDRAS AGAIN

because the world was come,

the world both now manners of every one created were corrupted failing a law un-

when I was

preparing the world.

husbandman is himself, so is And now his husbandry also: for it was the time of the world.

- **18** And now when I prepared the world, which was not yet made, even for them to dwell But when in that now live, no man spoke was made, against me.
- and then, the 19 For then every one obeyed, but now the manners of them flowers, and did eat of the which are created in this world herbs of the field, and the by a never that is made, are corrupted meat of the same satisfied me. harvest, and by a perpetual seed, and by a searchable. law which is unsearchable, rid themselves.
 - **20** So I considered the world, and behold there was peril, because of the devices that were come into it.

Or, grain. Cf. Jn. 15.

Or, grain.

greatly, and have kept me a grape of the cluster, and a plant of a great people.

then, which was born in vain, and let my grape be kept and my plant: for with great labor have I made it perfect.

23 Nevertheless if you will cease yet seven days more (but you shall not fast in them.)

- **24** But go into a field of flowers, where no house is in it forever. built, and eat only the flowers 32 But our fathers which of the field, Taste no flesh, received the law, kept it
- 25 And pray unto the Highest fruit of your law did not

also is the work: and as the continually, then will I come and talk with you.

The Abiding Glory of the **Mosaic Law**

26 So I went my way into the field which is called Ardath, like as he commanded me, and there I sat amongst the 27 After seven days I sat upon the grass, and my heart was vexed within me, like as before.

28 And I opened my mouth, and began to talk before the Most High and said,

21 And I saw and spared it 29 O Yahuah, you that shows yourself unto us, you were shown unto our fathers in the wilderness, in a place where 22 Let the multitude perish no man treads, in a barren Ct. Ex. 19:9, place when they came out of ^{24:3.}
Dt. 4:12. Egypt.

Or. comes.

- **30** And you spoke, saying, Hear me, O Israel, and mark my words, you seed of Yacob. **31** For behold I sow my law in you, and it shall bring fruit in you, and you shall be honored
- drink no wine, but eat flowers not, and observed not your ordinances, and though the

Yahuah's

Law cannot perish!

Yahuah's perish, neither could it, for it perish! was yours:

- 33 Yet they that received it, perished, because they kept not the thing that was sown in them.
- **34** And lo, it is a custom when the ground has received seed, or the Sea a ship, or any vessel, meat or drink, that, that being perished wherein it was sown, or cast into,
- **35** That thing also which was sown or cast therein, or received, does perish, and remains not with us: but with us it has not happened so.
- **36** For we that have received the law perish by sin, and our heart also which received it.
- **37** Notwithstanding **the law** perishes not, but remains in his force.

The Vision of a Weeping Woman

38 And when I spake these things in my heart, I looked back with my eyes, and upon the right side I saw a woman, and behold, she mourned, and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then I let my thoughts that I was in, go, and turned unto her,

- **40** And said unto her, Wherefore you weep? why are you so grieved in your mind?
- **41** And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.
- 42 And I said unto her, What ails you? Tell me.
- 43 She said unto me, I your servant have been barren, and had no child, though I had an husband thirty years.
- **44** And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest.
- **45** After thirty years, Elohim heard me your handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbors, and we gave great honor unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

The travailing woman is Israel in scripture.

CHAPTER 10:

1 He comforts the woman in the field. 17 She vanishes away, and a city appears in her place. 40 The Angel declares these visions in the field.

Woman Continued

- 1 And it so came to pass, that upon her. when my son was entered into 10 For out of her came all at his wedding chamber, he fell the first, and out of her shall down and died.
- lights, and all my neighbors destruction, and a multitude Or. rose up to comfort me, so I of them is utterly rooted out. took my rest unto the second 11 Who then should make day at night.
- me, to the end I might be but for one? quiet: then I rose up by night 12 But if you say unto me, this field, as you see.
- here to stay, and neither to eat bare with sorrows. nor drink, but continually to 13 But the earth not so: for whereinto mourn, and to fast until I die. the multitude present in it, multitude is **5** Then I left the meditations according to the course of the gone again, as it came wherein I was, and spoke to earth, is gone, as it came. her in anger, saying,
- You foolish above all other, see you not labor: even so the earth also our mourning, happened unto us?
- 7 How that Sion our mother unto him that made her.

much humbled, mourning very sore?

- 8 And now seeing we all mourn, and are sad, for we are all in heaviness, are you grieved for one son?
- 9 For ask the earth, and she The Vision of a Weeping shall tell you, that it is she, which ought to mourn, for the fall of so many that grow
- all others come: and behold 2 Then we all overthrew the they walk almost all into

- more mourning than she that 3 And it came to pass when has lost so great a multitude, they had all left off to comfort and not you which are sorry
- and fled, and came hither into My lamentation is not like the earth's, because I have lost the 4 And I do now purpose not fruit of my womb, which I to return into the city, but brought forth with pains, and But the earth

 - 14 Then I say unto you, Like woman as you have brought forth with and what has given her fruit, namely man, ever since the beginning,
- is full of all heaviness, and 15 Now therefore keep your

speeches.

Or country

men citizens.

with a good courage that carried away, our little ones which has befallen you.

the determination of Elohim strong men are become weak. to be just, you shall both 23 And which is the greatest women.

17 Go your way then into the them that hate us. city, to your husband.

die.

further unto her, and said,

sorrow of Yerusalem.

Sanctuary is laid waste, our what it might be. Altar broken down, Temple destroyed.

the ground, our song is put noise of the woman. to silence, our rejoicing is 27 And I looked, and behold, almost profaned: our children with a loud voice, and said, are put to shame, our priests 28 Where is Uriel the Angel, Chap.4.1. are defiled, and our wives fall into many trances, and my

sorrow to yourself, and bear ravished, our righteous men destroyed, our young men are 16 For if you shall acknowledge brought in bondage, and our receive your son in time, and of all, the seal of Sion has shall be commended amongst now lost her honor: for she is delivered into the hands of

24 And therefore shake off 18 And she said unto me, your great heaviness, and That I will not do: I will not put away the multitude of go into the city, but here I will sorrows, that the mighty may be merciful unto you again, 19 So I proceeded to speak and the Highest shall give you rest, and ease from thy labor. 20 Do not so, but be counseled 25 And it came to pass while by me: for how many are I was talking with her, behold the adversities of Sion? Be her face upon a sudden comforted in regard of the shined exceedingly, and her countenance glistered, so that 21 For you see that our I was afraid of her, and mused

our 26 And behold suddenly, she made a great cry very fearful: 22 Our Psaltery is laid on so that the earth shook at the

at an end, the light of our the woman appeared unto me candlestick is put out, the Ark no more, but there was a city of our Covenant is spoiled, our built, and a large place shown holy things are defiled, and the itself from the foundations: Name that is called upon us, is then was I afraid, and cried

are burnt, our Levites are who came unto me at the Or, into the multitude in a gone into captivity, our virgins first? for he has caused me to trance.

end is turned into corruption, and my prayer to rebuke.

Uriel's Interpretation of the Vision

unto me, and looked upon me. secret things unto you. **30** And lo, I lay as one that me, and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What ails you? And why you lately saw. are you so disquieted, and 41 You saw troubled, and the thoughts of comfort her: your heart?

did according to your words, built. I am not able to express.

33 And he said unto me, 44 This woman whom you advise you.

34 Then I said, Speak on, my lord in me, only forsake me not, lest I die frustrated of my

not, and hear that I do not was no offering made in her. know.

or my soul in a dream?

37 Now therefore, I beseech you, that you will show your servant of this vision.

Or, trance.

38 He then answered me, and said, Hear me, and I shall inform you, and tell you 29 And as I was speaking wherefore you are afraid: for these words, behold, he came the Highest will reveal many

39 He has seen that your way had been dead, and my is right: for that you sorrow understanding was taken from continually for your people, and make great lamentation for Sion.

40 This therefore is the meaning of the vision which

why is your understanding mourning, and you began to

42 But now you see the likeness 32 And I said, because you of the woman no more, but have forsaken me, and yet I there appeared unto you a city

and I went into the field, and 43 And whereas she told you or, Interpretlo I have seen, and yet see, that of the death of her son, this is ation. the solution.

Stand up manfully, and I will saw, is Sion: and whereas she said unto you (even she whom Cf. Lev. you saw as a city built.)

45 Whereas I say, she said "So the land enjoyed it's unto you, that she has been sabbath rest, lying thirty years barren: those are desolate until the seventy **35** For I have seen, that I knew the thirty years wherein there *years*.

46 But after thirty years, 36 Or, is my sense deceived, Solomon built the city, and offered offerings: and then

presence in Yerusalem people with

Yahuah's bare the barren a son.

nourish His that she nourished him with labor: labor: that was the dwelling in was. Yerusalem.

> into his marriage chamber, happened to have a fall, and died, this was the destruction not your heart be afrighted, that came to Yerusalem.

likeness, and because mourned for her son, you began to comfort her, and chanced, these are to be comprehend. opened unto you.

unfainedly, and suffer from your whole heart for her, so has he showed you the brightness of her glory, and the comeliness of her beauty. **51** And therfore I bade you remain in the field, where no house was built.

would show this unto you.

53 Therefore I commanded 47 And whereas she told you you to go into the field, where no foundation of any building

54 For in the place wherein 48 But whereas she said unto the Highest began to show you, That my son coming his city, there can no man's building be able to stand.

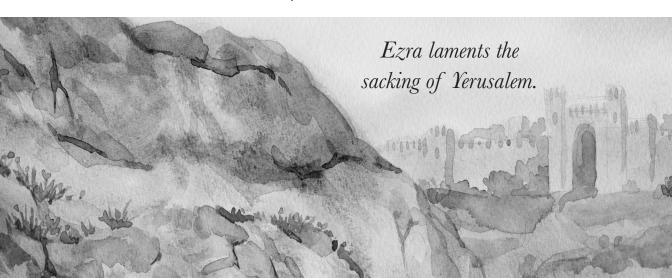
55 And therefore fear not, let but go your way in, and see 49 And behold, you saw her the beauty and greatness of the building, as much as your eyes be able to see:

56 And then shall you hear of these things which have as much as your ears may

57 For you are blessed above 50 For now the Most High many others, and are called Or, are called sees, that you are grieved with the Highest, and so are to be with. but few.

58 But tomorrow at night you shall remain here.

59 And so shall the Highest show you visions of the high things, which the Most High will do unto them, that dwell upon earth in the last days. So **52** For I knew that the Highest I slept that night and another, things. like as he commanded me.



CHAPTER 11:

1 He sees in his dream an Eagle coming out of the Sea: 37 And a Lion out of a woods condemning and judging the Eagle.

The Vision of the Eagle

behold, there came up from heads, but from the middle of prince demon the Sea an Eagle, which had her body. twelve feathered wings, and 11 And I numbered her Goa of three heads.

Cf. Rev. 13:1. This Empire identification. known as mother.

- is of female 2 And I saw, and behold, she there were eight of them. All 3 heads spread her wings over all the 12 And I looked, and behold, names and power are earth, and all the winds of on the right side there arose and fall, this she, her and the air blew on her, and were one feather, and reigned over single Empire gathered together.
 - her feathers there grew other it reigned, the end of it contrary feathers, and they became little feathers, and small.

True power heads which in the end.

- lies in the the head in the middle was 14 And it happened, that rest and rise greater than the other, yet it when it reigned, the end of it rested with the rest.
 - 5 Moreover I beheld, and that it appeared no more. lo, the Eagle flew with her 15 Then came there a voice feathers, and reigned upon unto it, and said, earth, and over them that 16 Hear, you that has born dwelt therein.

under heaven were subject begin to appear no more. This must represent the unto her, and no man spoke 17 There shall none after you powers of against her, no not one history. creature upon earth.

largest world

and spoke to her feathers, and appeared no more also.

saying,

- 8 Watch not all at once, sleep will conceal it's true every one in his own place, power in it's own place, 3 heads until and watch by course.
- **9** But let the heads preserved for the last.
- 10 And I beheld, and lo, the history. They 1 Then I saw a dream, and voice went not out of her
 - contrary feathers, and behold, Magog. However,
 - all the earth.

3 And I beheld, and out of 13 And so it was, that when came, and the place thereof appeared no more: so the next following stood up and 4 But her heads were at rest: reigned, and had a great time.

- came also, like as the first, so
- rule over the earth so long: 6 And I saw that all things this I say unto you, before you
 - attain unto your time, neither unto the half thereof.
- 7 And I beheld, and lo, the 18 Then arose the third, and Eagle rose upon her talons, reigned as the other before:

This Empire the end. It has ruled for be over 1,000 years but the heads are more recent are hidden.

> This is the speaking from within known as though different countries rise remains one in reality.

rest one after another, as that also in themselves to reign. appeared no more.

represent Empires such Portugal, reigned for a longer.

as Spain, the right side, that they might then the two other heads. Portugal, etc. They rule also, and some of them 30 And then I saw, that the A trinity of world power. appeared no more:

- up, but ruled not.
- appeared no more, nor the would have reigned. two little feathers:
- six little wings.
- themselves from the six, and had been. place.

25 And I beheld, and lo, 34 But there remained the Britain rule.

appeared no more.

- 27 And the second was sooner away then the first.
- **28** And I beheld, and lo, the **Forest**

19 So it went with all the two that remained, thought The British Empire remains the largest every one reigned, and then 29 And when they so thought, in history behold, there awaked one of claiming 1/4 20 Then I beheld, and lo, in the heads that were at rest, Earth. It is associated process of time, the feathers namely it that was in the with the smaller that followed, stood up upon middle, for that was greater a she.

reignea for a while but no ruled, but within a while they two other heads were joined Financial, with it.

Military and Religion.

- 21 For some of them were set 31 And behold, the head was turned with them that were 22 After this I looked, and with it, and did eat up the two behold, the twelve feathers feathers under the wing that
- **32** But this head put the 23 And there was no more whole earth in fear, and bare upon the Eagle's body, but rule in it over all those that three heads that rested, and dwelt upon the earth, with much oppression, and it had 24 Then saw I also that the governance of the world two little feathers divided more then all the wings that

remained under the head, 33 And after this I beheld, Though the nation is that was upon the right side: and lo the head that was in still there, for the four continued in their the midst, suddenly appeared power is no no more, like as the wings.

it's Empire

the feathers that were under two heads, which also in like transferred the wing, thought to set up sort ruled upon the earth, and it's Empire "New into the Into the "New Into the Int themselves, and to have the over those that dwelt therein. **35** And I beheld, and lo, the 26 And I beheld, and lo, there head upon the right side, The U.S. will be devoured was one set up, but shortly it devoured it, that was upon the by the Vatican. left side.

Atlantis" of

A Lion Roused from the

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36 Then I heard a voice, the meek, you have hurt the which said unto me, Look peaceable, you have loved liars, before you, and consider the and destroyed the dwellings of thing that you see.

were a roaring Lion, chased of such, as did you no harm. Messianic Prophecy out of the wood: and I saw 43 Therefore is your wrongful Lion of that he sent out a man's voice dealing come up unto the Yahudah. unto the Eagle, and said,

38 Hear you, I will talk with the Mighty. you, and the Highest shall say 44 The Highest also has unto you,

Ct. Dan. 7. of the four beasts, whom I and his abominations are continuation made to reign in my world, fulfilled. of Daniel's vision. This that the end of their times 45 And therefore appear no is the fourth and terrible might come through them? more you Eagle, nor your

beast. 40 And the fourth came and horrible wings, nor fearfulness, and over the whole body: compass of the earth with 46 That all the earth may be earth with deceit.

judged with truth.

42 For you have afflicted

them that brought forth fruit, 37 And I beheld, and lo, as it and have cast down the walls

Highest, and your pride unto

looked upon the proud times, 39 Are you not it that remains and behold, they are ended,

overcame all the beasts that wicked feathers, nor your were past, and had power malicious heads, nor your over the world with great hurtful claws, nor all your vain

much wicked oppression, and refreshed, and may return, so long time dwelt he upon the being delivered from your violence, and that she may 41 For the earth have you not hope for the judgment, and mercy of him that made her.

LION OF YAHUDAH SPEAKS. EAGLE DISAPPEARS! (12:31-33)

from Dead Sea Scrolls "Their horses are swifter than leopards and fleeter than evening wolves. Their horses step forward proudly and spread their wings; they fly from afar like an eagle avid to devour. All of them come for violence; the look on their faces is like the acceptance. faces is like the east wind $(i, 8\sim 9a).$

Habakkuk 1:8-9 Fragment

This is the

the earth with their horses and beasts. They come from afar, from the islands of the sea, to devour all the peoples like an eagle which cannot be satisfied, and they address [all the peoples] with anger and [wrath and fury] and indignation." [53]

Kittim = Roman Empire = Eagle
As this is the continuation of Daniel's fourth Beast in more detail, this is the new Roman Empire called the Holy Roman Empire which moves it's capitals even as evidenced in Ezra's vision. There is only one final as evidenced in Ezra's vision. There is only one final empire and it is a mixture with the Roman Empire as it superceded it and must still remain until the end. Esdras even notes it is presumed to have disappeared and it's true power hidden. **Qumran was reading** 2nd Esdras!

Prophetic Commentary in Qumran, 0-100 A.D. [Interpreted, this] concerns the Kittim who trample the earth with their horses and beasts. They come

(11:1) Cf. Rev. 13:1 HEADS AT REST, CONCEALED UNTIL THE END. "The empire on which the sun never sets UNITED STATES "The New Atlantis" Known as Her. ARGER HEAD AWAKENS 1ST, RULES EARTH AND (1900-Present DISAPPEARS (1500-1900s). RULES EARTH as Superpower) SUBDUES 1/4TH OF THE EARTH. 2ND AND IS No longer an Empire. Known as she. DEVOURED BY THE RIGHT. Though not as large Known as INS TO in territory, 40% of "Our mother." THE END WHEN World Nations are MESSIAH (LION) occupied by the US REMOVES IT Military in presence. FROM POWER. 18:11 Never fell. The true executor of the British Empire position in the world LEFT RIGHT HEAD HEAD as a superpower. Though smaller, the World power already dwindling Vatican is the true power as the final head behind the final empire takes it's position. concealed or preserved REIGN til the end. It is the 2nd OVER Beast who rises out of the EARTH "LET THE Earth and False Prophet HEADS BE who prepares the way for **PRESERVED** THE FINAL the Anti-Messiah. FOR THE LAST" **EMPIRE: HOLY ROMAN EMPIRE** Wings & Feathers Rise and Fall from Power While Heads Rest. The prince demon power behind all these is Gog of Magog whose seat is West and Central Europe. It Note: Though an antithesis, communism is the philosophy of a German son of a Rabbi. It was funded by the U.S. and Britain in the Bolshevik Revolution still is his voice which comes from the middle of the body of this Beast. falling into this same body of rule. The two opposing feathers This is why the voice came from the middle of the body and not the are likely China and Russia. heads as this body is possessed.

OUR INTERPRETATION OF THE EAGLE HEADS:

CAME UP FROM THE SEA

This is the continuation of Daniel's prophecy of the 4 Beasts. This Eagle or Phoenix is the final Beast. The empire has existed since the Roman Empire fell but it is a mixture and partly weak as Daniel expresses and Ezra exposes the preservation or really, hiding of the true power over the ages until the end. The symbol of this Eagle has remained within the Holy Roman Empire and it's powers who have risen and fallen even royal houses in symbol for many centuries. We will leave such enumeration to others but the heads, we believe, can be firmly identified today.

CHAPTER 12:

3 The Eagle which he saw, is destroyed. 10 The vision is interpreted. 37 He is bid to write his visions, 39 and to fast, that he may see more. 46 He does comfort those, that were grieved for his absence.

- 1 And it came to pass while face, unto the Eagle, I saw:
- 2 And behold, the head that interpretation, remained, and the four wings difference of appeared no more, and the two went unto it, and set comfort my soul. themselves up to reign, and their kingdom was small and worthy, to show me the last full of uproar.
- 3 And I saw, and behold, they 10 And he said unto me, This appeared no more, and the whole body of the Eagle was vision. burnt, so that the earth was in great fear: then I awakened come up from the sea, is the out of the trouble and trance kingdom which was seen, in of my mind, and from great fear, and said unto my spirit,
- **4** Lo, this have you done unto me, in that you search out the ways of the Highest.
- **5** Lo, yet I am weary in my mind, and very weak in my spirit: and little strength is wherewith I was affrighted kingdoms that were before it. this night.
- beseech the Highest, that he 15 Whereof the second shall will comfort me unto the end. begin to reign, and shall have

The Interpretation of the Vision

- 7 And I said, Yahuah, that bears rule, If I have found grace before your sight, and if I am justified with you, before many others, and if my prayer indeed comes up before your
- the Lion spake these words 8 Comfort me then, and show me your servant the and this vision, that you may perfectly
 - 9 For you have judged me times.
 - is the interpretation of the
 - 11 The Eagle whom you saw the vision of your brother Daniel.

Cf. Dan. 7:7.

- 12 But it was not expounded unto him, therefore now I declare it unto you.
- **13** Behold, the days will come, that there shall rise up a kingdom upon earth, and it there in me; for the great fear, shall be feared above all the 14 In the same shall twelve **6** Therefore I will now kings reign, one after another.

130

more time than any of the earth, twelve.

wings signify which you saw. saw not to go out from the Eagle. heads, but from the midst of 25 For these are they that shall interpretation:

18 That after the time of that kingdom, there shall 26 And whereas you saw that

The Vatican. Holy Roman shall stand in peril of falling: more, it signifies that one of Émpire, is reported to nevertheless it shall not then them shall die upon his bed, have fallen from power. fall, but shall be restored again and yet with pain. It never truly did, to his beginning.

- the interpretation:
- **20** That in him there shall the sword himself. arise eight kings, whose time 29 And whereas you saw shall be but small, and their two feathers under the wings vears swift.
- 21 And two of them shall on the right side: perish: the middle kept until their ends begin to kept unto their end: this is approach: but two shall be the small kingdom and full of Likely China kept unto the end.
- three heads resting, this is the saw rising up out of the wood, interpretation
- Most High raise up three for her unrighteousness, with kingdoms, and renew many all the words which you has and many all the words which you has of Messiah things therein, and they shall heard, have the dominion of the 32 This is the Anointed which Esdras.

24 And of those that dwell 16 And this do the twelve therein with much oppression, above all those that were 17 As for the voice which you before them: therefore are heard speak, and that you they called the heads of the

the body thereof, this is the accomplish his wickedness, and that shall finish his last end.

arise great strivings, and it the great head appeared no

27 For the two that remain, **19** And whereas you saw the shall be slain with the sword. eight small under feathers 28 For the sword of the one sticking to her wings, this is shall devour the other: but at the last shall he fall through

passing over the head, that is

time 30 It signifies that these are approaching, four shall be they whom the Highest has trouble, as you saw.

and Russia.

22 And whereas you saw 31 And the Lion whom you and roaring, and speaking to 23 In his last days shall the the Eagle, and rebuking her

predicted. Origin: 2

their cruelty.

him alive in judgment, and the greatest, and came unto shall rebuke them and correct me, and said, them.

preserved upon my borders, place? and he shall make them joyful 42 For of all the prophets you until the coming of the day only are left us, as a cluster of of judgment, whereof I have the vintage, and as a candle in spoken unto you from the a dark place, and as a haven beginning.

35 This is the dream that tempest: you saw, and these are the 43 Are not the evils which are interpretations.

Cf. Gn. 3:15.

36 You only have been meet 44 If you shall forsake us, how to know this secret of the much better had it been for us, Highest.

37 Therefore **write all these** the midst of Sion. Cf. Dan. things that you have seen, 45 For we are not better than

38 And teach them to the wise wept with a loud voice: then I of the people, whose hearts answered them, and said, you know may comprehend, and keep these secrets.

39 But you wait here yet house of Yacob. seven days more, that it may 47 For the Highest has you be shown you whatsoever it in remembrance, and the pleases the Highest to declare mighty has not forgotten you unto you: And with that he in temptation. went his way.

the Highest has kept for them, 40 And it came to pass when and for their wickedness unto all the people saw that the the end: he shall reprove them, seven days were past, and and shall upbraid them with I not come again into the city, they gathered them all 33 For he shall set them before together, from the least unto

41 What have we offended 34 For the rest of my you? And what evil have we people shall he deliver with done against you, that you mercy, those that have been forsake us, and sit here in this

or ship preserved from the

come to us, sufficient?

if we also had been burnt in

12:4. in a book, and hide them. they that died there. And they

46 Be of good comfort, O Israel, and be not heavy you

48 As for me, I have not forsaken you, neither am I The People Come to Ezra departed from you: but am

Or. people.

come into this place, to pray way into the city, like as I for the desolation of Sion, and commanded them: that I might seek mercy for the 51 But I remained still in the you.

50 So the people went their

low estate of your Sanctuary. field seven days, as the Angel 49 And now go your way commanded me, and did eat home every man, and after only in those days, of the these days will I come unto flowers of the field, and had my meat of the herbs.

This phoenix (eagle) will never rise from the ashes but disappear forever.



CHAPTER 13:

1 He sees in his dream a man coming out of the sea. 25 The declaration of his dream. 39 Trail of Northern Lost Tribes. 54 He is praised, and promised to see more.

The Man from the Sea

1 And it came to pass after by night.

from the sea that it moved all the waves thereof.

waxed man the thousands of heaven: sparks and tempests, and when he turned his 11 And they were all mixed countenance to look, all the together; the blast of fire, things trembled that were seen under him.

Cf. Rev. Revelation sword from yet then

2 Esdras is

Rev 19:19

Messianic Prophecy of

the Second Coming.

4 And whensoever the voice 19:15, 21. went out of his mouth, all they indicates a burnt, that heard his voice, His mouth like as the earth fails when it one, so that upon a sudden, mentions fire. feels the fire.

lo, there was gathered together but only dust and smell of consumes a multitude of men out of number, from the four winds Cf. of the heaven, to subdue the 12 Afterward saw I the same The Lost 2 Esdras is man that came out of the sea. it's origin. Yahusha 6 But I beheld, and lo, he builds this mountain. It had graved himself a great is likely the mountain, and flew up upon Heavenly

Mt. Zion not it. necessarily Israel named fact Ezra recognize the area supports not. this.

after it. The region, or place, whereout the sorry, some of them were could not hill was graven, and I could bound,

8 And after this I beheld, and lo, all they which were gathered together to subdue him, were sore afraid, and yet do fight.

9 And lo, as he saw the violence of the multitude that came, he neither lift up his seven days, I dreamed a dream hand, nor held sword, nor any instrument of war.

2 And lo, there arose a wind 10 But only I saw that he sent out of his mouth, as it had been a blast of fire, and out of 3 And I beheld, and lo, that his lips a flaming breath, and strong with out of his tongue he cast out

the flaming breath, and the great tempest, and fell with violence upon the multitude, which was prepared to fight, and burnt them up every of an innumerable multitude, Ct. Rev. Esdras is it's origin. 5 And after this I beheld, and nothing was to be perceived, $\frac{10.1012}{Messiah}$ smoke: when I saw this, I was with eternal afraid.

his enemies fire from his mouth.

man come down from the Israel and mountain, and call unto him the remnant of believers another peaceable multitude. grafted into the kingdom. 13 And there came much people unto him, whereof the one in 7 But I would have seen the some were glad, some were and other

brought of them that were

through great fear, and I will open unto you, the thing awakened and said,

Vision

receive my prayer:

interpretation of this dream.

Those left behind at this understanding, woe unto them dead. point are the of opposite of the believers, that shall be left in those days; **25** This is the meaning of opposite of the Rapture Those not, have been and much more woe unto the vision: Whereas you saw Doctrine. Believers them that are not left behind. 17 For they that were not left, middle of the Sea: were in heaviness.

> things that are laid up in the great season, which by his own Messiah latter days, which shall happen self shall deliver his creature: raised and unto them, and to those that and he shall order them that ascend to Heaven. He are left behind.

> into great perils, and many out of his mouth there came Earth. This is the origin of necessities. like as dreams declare.

Or, this day.

The movie

Those not.

destroved.

21 The interpretation of the begin to deliver them that are

then was I sick vision shall I show you, and I that you have required.

22 Whereas you have spoken The Interpretation of the of them that are left behind, this is the interpretation.

23 He that shall endure the 14 You have shown your peril in that time, has kept servant wonders from the himself: they that be fallen co beginning, and have counted into danger, are such as have Mt. 24:29-30. "Immediately me worthy that you should works, and faith towards the after the tribulation of Almighty.

15 Show me now yet the 24 Know this therefore, that time stamps they which be left behind, are as after the is mistitled. 16 For as I conceive in my more blessed then they that be not before.

a man coming up from the will be left behind to

26 The same is he whom from it. 18 Now I understand the Elohim the Highest has kept a Note: are left behind.

19 Therefore are they come 27 And whereas you saw, that return as redeem the these as a blast of wind, and fire, Revelation and storm:

20 Yet is it easier for him that 28 And that he held neither story 400 is in danger, to come into sword, nor any instrument of the happened. these things, then to pass away war, but that the rushing in as a cloud out of the world, of him destroyed the whole and not to see the things that multitude that came to subdue happen in the last days. And him, this is the interpretation. he answered unto me, and 29 Behold, the days come, when the Most High will

those days...' Messiah the Rapture Tribulation Note: This is the the end and

be blessed

would die, be also, knew He would and tells the entire New Testament

upon the earth.

astonishment of them that their evil thoughts, and the The law from Messiah's dwell on the earth.

to fight against another, one which are like unto a flame: Thus, His city against another, one place and he shall destroy them to the end or. Mt. 24:7.

Messianic against another, one people without labor, by the law would One Prophecy. against another, and one which is like unto fire. Tribes do not realm against another.

return until after Messiah 32 And the time shall be, when Trail of the Lost Tribes returns. This is affirmed in these things shall come to pass, Ez. 39:25, and the signs shall happen 39 And whereas you saw that Ct. 1:38 Messiah which I showed you before, he gathered another peaceable into Heaven and then shall my son be multitude unto him; Coming. declared, whom you saw 40 Those are the ten tribes,

another.

as a man ascending.

multitude shall be gathered they into another land. together, as you saw them 41 But they took this counsel they crossed willing to come, and to amongst themselves, that they euphrates overcome him by fighting.

End Times 35 But he shall stand upon the of the heathen, and go forth close to the Persian Gulf. Messianic Prophecy. top of the mount Sion.

shall be shown to all men, 42 That they might there Into Saudi Mt. Sion is being prepared and built, keep their statutes, which they coast.

Arabia's East coast. the end by Messiah. like as you saw the hill graven never kept in their own land. There was This is likely without hands.

New 37 And He constitutes shall rebuke the wicked passages of the River. inventions of nations, which for their showed signs for them, and Though some wicked life are fallen into the held still the flood, til they some remain.

tempest,

30 And he shall come to the **38** And shall lay before them ^{CT.} Mt. 5:17-20. torments wherewith they mouth will destroy 31 And one shall undertake shall begin to be tormented, those in the end as fire.

as He said it claiming He judges in the end without a Law to judge by is illiterate

which were carried away 33 And when all the people prisoners out of their own Ct. 2 Ki, 17:3. hear his voice, every man shall land, in the time of Osea In Assyria. in their own land, leave the king, whom Salmanasar battle they have one against the king of Assyria led away The Northern Tribes were captive, and he carried them in Assyria And an innumerable over the waters, and so came Nineveh on

would **leave the multitude** and not the Tigris into a further country, His return. 36 And Sion shall come and where never mankind dwelt,

> **43** And they **entered into** *Ishmael's* this my son Euphrates by the narrow Saudi to the

> > those 44 For the Most High then have taken to the sea.

of scripture.

such as the East side of the Tigris. This means

Desert or wilderness.

no crossing portion of West thus, thev must

The Lost

Ezra saw

die, ascend

and His 2nd

Jerusalem in Heaven.

Jos. 3:15,16.

Cf. Ex.14:21. were passed over.

there was a great way to go; can no man upon earth see Prophecy. namely, of a year and a my son, or those that be with Only Ezra half: and the same region is him, but in the day time. called **Arsareth**.

The Lost until the latter time; and and whereby you only are similar. This ibes cannot now when they shall begin here lightened. Tribes cannot the very end. to come,

The Lost the springs of the stream diligence unto my law, and saying so, this must Tribes can only regather again, that they may in peace not peace not perpetual through: therefore you saw the 55 Your life have you ordered is no dating war. multitude with peace.

38. These are the 2 behind of your people, are **56** And therefore I have scholars are provinces provinces they that are found within my shown you the treasures of the 1 in the East. Some stayed borders.

and the rest migrated multitude of the nations that unto you, and declare unto on a total 1.5 are gathered together, he shall you mighty and wonderous defend his people that remain. **50** And then shall he show **57** Then I went forth into the ...Yahuah them great wonders.

(YIN: erets, this: Wherefore have I seen he did in time, Land of the man coming up from the 58 And because he governs Havilah. This midst of the Sea?

as you can neither seek out, I sat three days.

nor know the things that are **45** For through that country in the deep of the sea: even so

53 This is the interpretation in his day. However, Ct. 1:11 46 Then dwelt they there of the dream which you saw, John certainly

54 For you have forsaken your seen this 47 The Highest shall stay own way, and applied your of Yahuah sought it.

in wisdom, and have called the time of Cf. 1:11, 48 But those that be left understanding your mother. Highest: After another three in Assyria 49 Now when he destroys the days, I will speak other things things.

field giving praise and thanks Elohim made א Then I said, O Yahuah, greatly unto the Most High, aw-saw') that bears rule, show me because of his wonders which

the same, and such things as the location **52** And he said unto me, Like fall in their seasons, and there

knew of this revelation received means if Ezra is the only to have be before John. There this book at nor after the Apostles. Those

not reading.

Gen. 2:4 Creation = is specifically of Creation.

likely by sea

year journey.

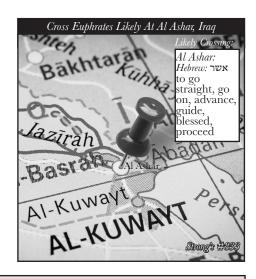
Northern Kingdom of Israel Taken Captive to Assyria (Modern Kurdistan)

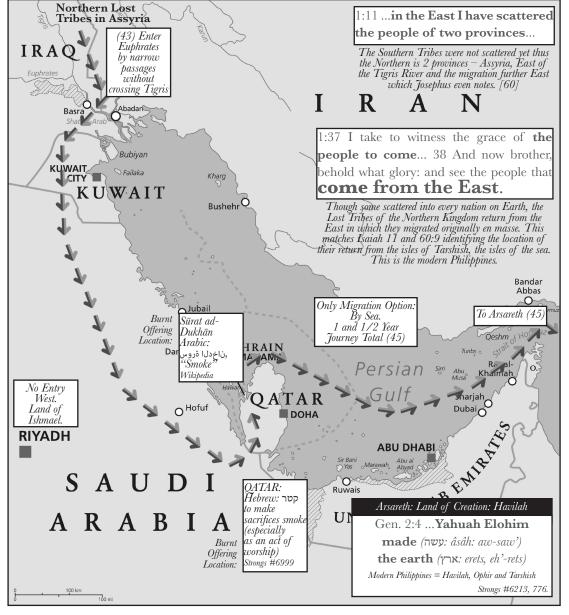
...the king of Assyria led away captive, and he caried them over the waters, and so came

they into another land. (40) They never return to Samaria until the very end times.











Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.



And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

CHINA

ISAIAH 49:1 K7V

Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. (the isles of the sea in the Far

ISAIAH 49:3 KJV

And said unto me, Thou art my servant, O Israel, in whom I will be glorified. (*the isles*)

SEA OF SINIM

LAND IN THE SEA OF SINIM

PHILIPPINES

ISAIAH 49:12 KJV

Behold, these shall come from far: and, lo, these from the north and from the west (SEA); and these from the land of Sinim.

SINAE

West: yam: p: SEA NOT WEST!

sea (321x), west (47x), westward (21x), west side (4x), seafaring men (1x), south (1x), western (1x). {322 vs. 73 times? 4.5 times more likely "Sea"}

Sinim: Ciyniym: סינים

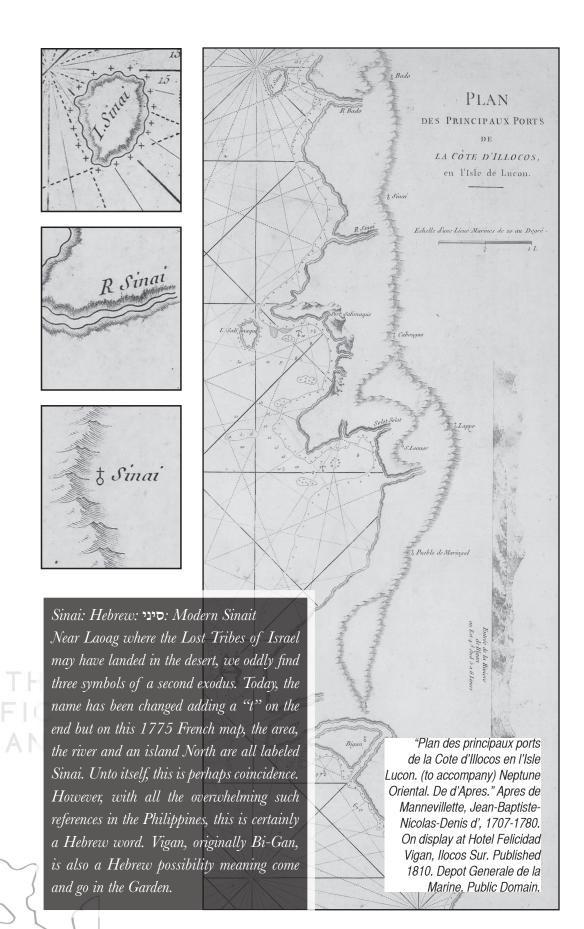
Sinim (1x): a people living at the extremity of the known world; may be identified with the inhabitants of southern ChinaSinim (1x): a people living at the extremity of the known world; may be identified with the inhabitants of southern China.

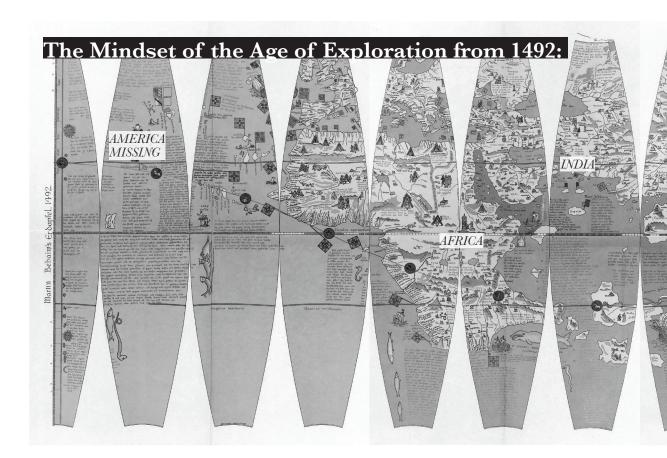
These are the islands in the South China Sea, the land in the Sea of Sinim. The Lost Tribes would have named this area and within the isles right next to the only desert where never mankind dwelt, is an area identified on this 1775 Map of the Ilocos Region of the Philippines, 3 times as Sinai. The Lost Tribes knew this was not Mt. Sinai which remains in Saudi Arabia but just as that was the destination in the First Exodus from Egypt, it would be the rightful name for the place in which they migrated during the Second Exodus.

DI

35

5

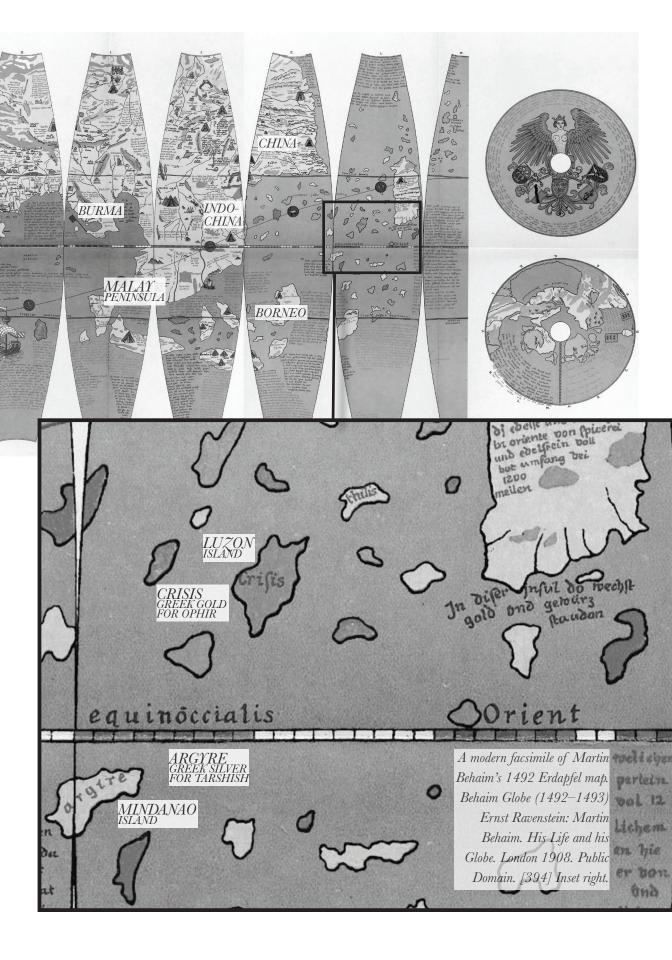




In the First World Globe commissioned by the Portuguese government and released in 1492, the mindset of the age of exploration was firm that Ophir and Tarshish, the land of Solomon's famed gold, were located in Southeast Asia just Northeast of Borneo and Southeast of China as an archipelago we now call the Philippines. This map identifies Luzon Island, Philippines as Chryse, the Greek word for the Hebrew Ophir and Mindanao as Argyre, the Greek word for the Hebrew Tarshish. The British were behind then and remain behind as they make claims only by ignoring this firm history and the Bible as well as Pomponius Mela(43 AD), The Periplus of the Erythaean Sea(70 AD), Dionysius the Tourist(124 AD), etc. which have mapped Chryse(Ophir) South of the Tropic of Cancer in the Philippines all along. Magellan knew this and recorded it as well.

Columbus believed and noted in journals that this was his destination of Ophir and Tarshish, not America, this same year really using the same data of the most current Portuguese exploration which this mapping identifies. His research also concluded that these same islands housed the Garden of Eden and Arsareth, the land of the Lost Tribes of Northern Israel from 2 Esdras 13. Italian Jewish Scholar, Ferrisol, of the same era, records the very same in specifically identifying the Philippines as the location of the Lost Tribes who migrated according to 2 Esdras. This was soon buried by the British who began paying propagandists in at least 1625 such as Samuel Purchas. Their supposed cases all ignore the existance of the Philippines which is the only land that could even qualify as Ophir, Tarshish, the Garden of Eden and Arsareth.

See The Search for King Solomon's Treasure for details. www.OphirInstitute.com.



CHAPTER 14:

A voice out of a bush called Ezra, 10 and tells him that the world waxes old. 22 He desires, because the Law was burnt, to write all again, 24 and is bid to get swift writers. 39 He and they are filled with understanding: 45 but he is charged not to publish all that is written.

Yahuah Commissions Ezra

- the third day I sat under an wax old. Ezra.
- 2 And I said, Here am I 12 And there remains that Yahuah. 10.5 of 12 total Yahuah, and I stood up upon which is after the half of the portions of the Earth are my feet.
- 3 Then he said unto me, In 13 Now therefore set your no room for the bush I did manifestly house in order, and reprove "Christian" reveal myself unto Moses, your people, comfort such of evangelism because and talked with him, when my them as be in trouble, and that is not the Biblical

Cf. Ex. 3:2,8. people served in Egypt.

> my people out of Egypt, and thoughts, cast away brought him up to the mount burdens of man, put off now religion as

- Moses knew the end of Sinai, where I held him by the weak nature, times and you will not me, a long season, the modern 5 Torah
- because it is wonderous things, and showed and haste to flee from these reach the book that has him the secrets of the times, times. these clear prophecies – and the end, and commanded 16 For yet greater evils Revelation does. Jubilees. him, saying,
 - declare, and these shall you hereafter. hide.

7 And now I say unto you, 8 That you lay up in your heart the signs that I have shown, and the dreams that you have seen, and the interpretations which you have heard:

9 For you shall be taken away from all, and from henceforth you shall remain with my son, and with such as be like you, until the times be ended. Imagine how 10 For the world has lost his the world has 1 And it came to pass, upon youth, and the times begin to in more that

oak, and behold, there came 11 For the world is divided to refer to a voice out of a bush over into twelve parts, and the ten populations against me, and said, Ezra, parts of it are gone already, 100% and half of a tenth part.

tenth part.

now renounce corruption.

4 And I sent him, and led 14 Let go from you mortal the Catholic practice with

15 And set aside the thoughts figuring this And told him many that are most heavy unto you, This is why

than those which you have 6 These words shall you seen happen, shall be done

17 For look how much the

waxed old 2,000 years.

This appears that are pagan and not serving beyond hope. This leaves religion but still in basis practice with the Judaism, a non-Biblical it's roots. The remnant is already entire world. the Angel in

Cf. Mt. 24:7.

find much in missing the these clear



despite what Of course, are used and destroy. physically is growing weaker

advancina.

Manking world shall be weaker through saying, Go your way, gather advancing age: so much the more shall the people together, and say espite what they seek you technology evils increase upon them that unto them, that they seek you appears. dwell therein.

examine 18 For the truth is fled far 24 But prepare you many box and much away, and leasing is hard at trees, and take with you Sarea, inventions hand: For now hastes the Dabria, Selemia, Ethanus and Or, box to kill, steal vision to come, which you Asiel, these five which are write on, See Even man have seen.

evolving not the Scriptures

19 Then I answered before you, and said,

20 Behold, Yahuah, I will go as you have commanded me, some things shall you publish, and reprove the people which and some things shall you are present, but they that shall show secretly to the wise: be born afterward, who shall tomorrow this hour shall you admonish them? thus the world is set in darkness, and without light.

21 For your law is burnt, therefore no man knows the the works that shall begin.

22 But if I have found grace before you, **send the Holy Ghost into me**, and I shall beginning were strangers in The Law will the world, since the beginning, delivered: in the which were written in your **30** And received the **law of** referring according Law, that men may find your **life** which they kept not, which originates in Dezra and path, and that they which will you also have transgressed ^{2 Esdras.} scripture. live in the latter days, may live. after them.

not for fourty days.

ready to write swiftly.

ver.44.

25 And come hither, and Ezra's Concern to Restore I shall light a candle of understanding in your heart, which shall not be put out, til the things be performed which you shall begin to write.

> 26 And when you have done, begin to write.

they that dwell therein, are Ezra's Last Words to the People

27 Then I went forth as he things that are done of you, or commanded, and gathered all the people together, and said, 28 Hear these words, O Israel. **29** Our fathers

write all that has been done in Egypt, from whence they were Ct. Gn. 47:4.

Cf. Rom. 8:2. This term

Cf. Acts 7:53.

23 And he answered me, 31 Then was the land, even the

be restored to Ezra and

Cf. 2 Ki. 25:9.

land of Sion, parted among that I give you to drink. you by lot, but your fathers, 39 Then I opened my mouth, unrighteousness, Highest commanded you.

had given you.

your brethren amongst you.

34 Therefore if so be that **41** And my mouth was opened you will subdue your own understanding, and reform your hearts, you shall be kept alive, and after death you shall obtain mercy.

judgment come, when we shall live again: and then shall the names of the righteous be Cf. manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these fourty days.

The Restoration of the **Scriptures**

37 So I took the five men as he commanded me, and we went publish openly, that the worthy into the field, and remained and unworthy may read it. there.

Cf. Ez. 3:2. open your mouth and drink among the people.

and you yourselves have done and behold, he reached me a and have full cup, which was full as it not kept the ways which the were with water, but the color of it was like fire.

32 And for as much as he is a 40 And I took it, and drank: righteous judge, he took from and when I had drunk of it, my you in time, the thing that he heart uttered understanding: and wisdom grew in my breast, 33 And now are you here, and for my spirit strengthened my memory.

and shut no more.

42 The Highest understanding unto the five men, and they wrote wonderful visions of 35 For after death, shall the night, that were told, which they knew not: And they sat fourty days, and they wrote in the day, and at night they ate bread.

> 43 As for me I spoke in the day, and held not my tongue by night:

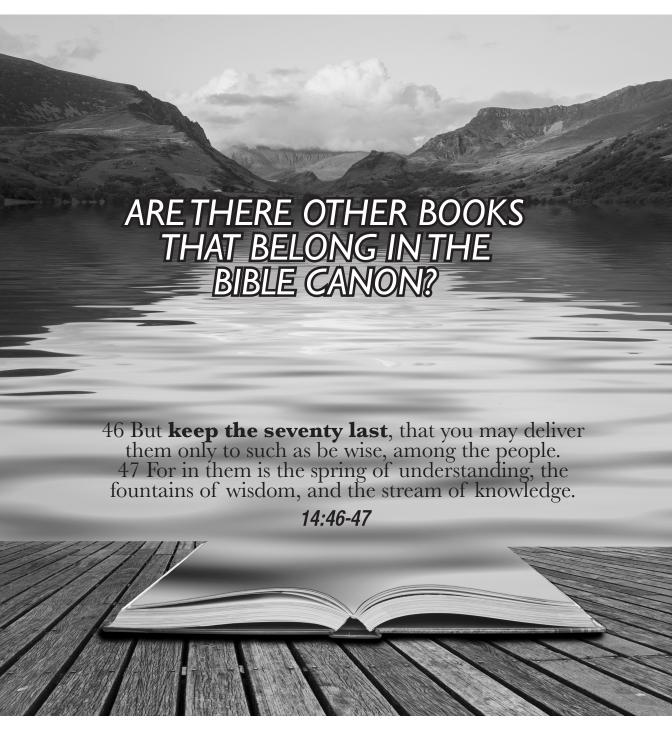
44 In fourty days they wrote Or, 904. two hundred and four books.

45 And it came to pass when the fourty days were fulfilled, that the Highest spoke, saying, The first that you have written,

46 But keep the seventy 38 And the next day behold a last, that you may deliver voice called me saying, Ezra, them only to such as be wise,

47 For in them is the spring of knowledge. understanding, the fountains 48 And I did so. of wisdom, and the stream of

Or, the light of knowledge.



CHAPTER 15:

1 This prophecy is certain. 5 Elohim will take vengeance upon the wicked, 12 Upon Egypt, 28 An horrible vision. 43 Babylon and Asia are threatened.

Vengeance on the Wicked

- 1 Behold, speak in the ears of my people the words of prophesy, which I will put in your mouth, says Yahuah.
- 2 And cause them to be written in paper: for they are faithful and true.
- **3** Fear not the imaginations against you, let not the incredulity of them trouble you, that speak against you.
- **4** For all the unfaithful shall die in their unfaithfulness.
- 5 Behold, says Yahuah, I will bring upon it. bring plagues upon the world; the sword, famine, death, and destruction.
- For wickedness has exceedingly polluted the whole earth, and their hurtful works are fulfilled.
- 7 Therefore says Yahuah,
- no more as touching their one people shall stand up to which wickedness, profanely commit, will I suffer them in those things, in which they wickedly among men, and invading one exercise themselves: behold, another, they shall not regard the innocent and righteous their kings, nor princes, and

Cf. Gn. 4:10. blood cries unto me, and the the course of their actions

souls of the just complain Rev. 6:10, continually.

9 And therefore says Yahuah, I will surely avenge them, and receive unto me, all the innocent blood from among them.

 ${f 10}$ Behold, my people are led $_{\it Cf. ls. 53:7,}$ as a flock to the slaughter: I Acts 8:32. will not suffer them now to dwell in the land of Egypt.

11 But I will bring them with a mighty hand, and a stretched out arm, and smite Egypt with plagues as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment, that Elohim shall

- 13 They that till the ground shall mourn: for their seeds shall fail, through the blasting, and hail, and with a fearful constellation.
- 14 Woe to the world, and them that dwell therein.
- 15 For the sword and their I will hold my tongue destruction draws near, and they fight against another, and neither swords in their hands.
 - **16** For there shall be sedition

shall stand in their power.

- **17** A man shall desire to go into a city, and shall not be able.
- **18** For because of their pride, the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.
- upon his neighbor, but shall death and destruction. destroy their houses with the 27 For now are the plagues because of the lack of bread, and for great tribulation.
- **20** Behold, says Elohim, I will call together all the Kings of the earth to reverence me, which are from the rising A Terrifying Vision of the Sun, from the South, from the East, and Libanus: to turn themselves one against 28 Behold an horrible vision, another, and repay the things and the appearance thereof that they have done to them.
- 21 Like as they do yet this day 29 Where the nations of the bosom, Thus says Yahuah Elohim;
- Hell is an spare the sinners, and my them, may fear and tremble. burning sword shall not cease over with eternal them, clarifies blood upon earth.
- immediate 23 The fire is gone forth from and with great power shall Assyria has well been their spirits his wrath, and has consumed they come, and join battle well been wasted in forever, the foundations of the earth, with them, and shall waste by Radical waste by Radical quickly and and the sinners like the straw a portion of the land of the that is kindled.
 - **24** Woe to them that sin and **31**

keep not my comandments, says Yahuah.

25 I will not spare them: go ments even your way you children from Days. the power, defile not my Sanctuary:

- 26 For Yahuah knows all them that sin against him, and 19 A man shall have no pity therefore delivers them unto
- sword, and spoil their goods, come upon the whole earth, and you shall remain in them, for Elohim shall not deliver you, because you have sinned against him.

Warfare

from the East.

unto my chosen, so will I do dragons of Arabia shall come This is also and recompense in their out with many chariots, and reference to the multitude of them shall be carried as the wind upon In all of 22 My right hand shall not earth, that all they which hear

30 Also the Carmanians that shed innocent raging in wrath, shall go forth as the wild boars of the wood, Assyrians.

> And then shall the

in the Last

radical Islam.

are gone Straw burns disappears.

immediate

fire. Esdras

this is and

dragons have the upper hand, great storms, from the South, remembering their nature, and and from the North, and if they shall turn themselves, another part from the West. conspiring together in great 39 And strong winds shall power to persecute them,

Then these shall through their power, and shall flee.

33 And from the land of the wind, shall be destroyed. Assyrians, shall the enemy and strife among their kings.

Or, against.

Judgment on Babylon

34 Behold clouds from the **41** Fire and hail, and fleeing East, and from the North, unto the South, and they are very horrible to look upon; full of wrath and storm.

another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall Or, Pastern, be from the sword unto the

or litter. belly.

36 And dung of men unto the make her afraid. camels hoof.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath, shall be afraid, and trembling shall come upon them.

arise from the East, and shall be open it, and the cloud which troubled, and keep silence he raised up in wrath, and the star stirred to cause fear toward the East and West

40 The great and mighty besiege them, and consume clouds shall be lifted up full of some of them, and in their wrath, and the star, that they host shall be fear, and dread may make all the earth afraid, and them that dwell therein, and they shall power out over every high and eminent place, an horrible star.

> swords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.

35 They shall smite one upon 42 And they shall break down the cities, and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

And they shall steadfastly unto Babylon, and Or, destroy.

44 They shall come to her, and besiege her, the star and all wrath shall they power out upon her, then shall the dust Ct. and smoke go up unto the Rev 18:1-19.
Origin of heaven: and all they that be Revelation. about her, shall bewail her.

38 And then shall there come 45 And they that remain

under her, shall do service so proceeded against you, says unto them that have put her Yahuah, in fear.

Judgment on Asia

46 And you Asia that are were drunken, partaker of the hope of Or, like unto Babylon, and are the glory of your countenance.

Babylon. her person:

55 The reward

> wretch, because you have bosom, therefore shall you made yourself like her, and have decked your 56 Like as you have done desired to commit whoredom mischief. with you.

Elohim,

49 I will send plagues upon sword in the field. destruction and death.

50 And the glory of the power shall be dried up as flour, when water. the heat shall arise that is sent over you.

51 You shall be weakened as a receive plagues again. poor woman with stripes, and 60 And in the passage, they

53 If you had not always slain my chosen, exalting the stroke of your hands, and saying over their dead, when you

I at. death.

54 Set forth the beauty of

55 The reward of your 47 Woe be unto you, you whoredom shall be in your unto receive recompense.

daughters in whoredom, that unto my chosen, says Yahuah; they might please and glory in even so shall Elohim do unto your lovers, which have always you, and shall deliver you into

57 Your children shall die 48 You have followed her, of hunger, and you shall fall that is hated in all her works through the sword: your cities and inventions: therefore says shall be broken down, and all yours shall perish with the

widowhood, poverty, 58 They that be in the famine, sword, and pestilence, mountains shall die of hunger, to waste your houses with and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of

> 59 You, as unhappy, shall come through the Sea, and

as one chastised with wounds, shall rush on the idle city, and so that the mighty and lovers shall destroy some portion of shall not be able to receive your land, and consume part of your glory, and shall return **52** Would I with jealousy have to Babylon that was destroyed. shall be unto you as fire,

and your cities, your land it, and mare the beauty of and your mountains, all your your face. woods and your fruitful trees

61 And you shall be cast down shall they burn up with fire. by them, as stubble, and they 63 Your children shall they carry away captive, and look 62 And shall consume you what you have, they shall spoil



But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and...

knowledge shall be increased.

THIS TIME HAS
COME THAT
ANCIENT
KNOWLEDGE IS
BEING RESTORED.
Not esoteric occult
but His Torah which
included Jubilees.

DANIEL 12:4 KJV

CHAPTER 16:

1 Babylon and other places are threatened with plagues that cannot be avoided: 23 and with desolation. 40 The servants of Yahuah must look for troubles: 51 and not hide their sins, 74 but leave them, and they shall be delivered.

Further Denunciations

- 1 Woe be unto you, Babylon and Asia, woe be unto you Egypt and Syria.
- 2 Gird up yourselves with before the glory of his power. clothes of sack and hair, bewail your children, and be that bends the bow, his arrows sorry, for your destruction is at that he shoots are sharp, and hand.
- **3** A sword is sent upon you, and who may turn it back?
- **4** A fire is sent among you, and who may quench it?
- 5 Plagues are sent unto you, and what is he that may drive them away?
- **6** May any man drive away a may any one quench the fire in stubble, when it has begun to burn?
- 7 May one turn again the arrow that is shot of a strong archer?
- 8 The mighty Yahuah sends the plagues, and who is he that can drive them away?
- **9** A fire shall go forth from his wrath: and who is he that may quench it?
- 10 He shall cast lightnings, and who shall not fear? he 18 The beginning of sorrows, again.

shall thunder, and who shall not be afraid?

- 11 Yahuah shall threaten, and who shall not be utterly beaten to powder at his presence?
- 12 The earth quakes and the foundations thereof, the sea arises up with waves from the deep, and the waves of it are troubled, and the fish thereof also before Yahuah, and 13 For strong is his right hand shall not miss when they begin to be shot into the ends of the world.
- **14** Behold, the plagues are sent, and shall not return again, until they come upon the earth.
- **15** The fire is kindled, and shall not be put out, til it hungry Lion in the wood? or consume the foundation of the earth.
 - **16** Like as an arrow which is shot of a mighty archer returns not backward: even so the plagues that shall be sent upon earth, shall not return again.
 - 17 Woe is me, woe is me, who will deliver me in those days?

The Horror of the Last Days

Cf. Mt. 24:8. Messiah quoted 2 Esdras

and great mournings, the men. beginning of famine, and 27 So that one man shall of wars, and the powers shall hear his voice. stand in fear, the beginning 28 For of a city there shall be these evils shall come?

- 19 Behold. famine, tribulation plague, anguish, are sent as scourges for amendment.
- **20** But for all these things three or four olives: they shall not turn from their wickedness, nor be always mindful of the scourges.
- **21** Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then shall evils grow upon earth, sword, famine, and great confusion.

Or plagues.

- dwell upon earth, shall perish escape the hunger, shall the sword destroy.
- 23 And the dead shall be cast out as dung, and there shall be no man to comfort them, for the earth shall be wasted, and the cities shall be cast down. **24** There shall be no man left to till the earth, and to sow it. **25** The trees shall give fruit, and who shall gather them?
- **26** The grapes shall ripe, and **Yahuah's People** who shall tread them? for all Prepare for the End places shall be desolate of

great death: the beginning desire to see another, and to

of evils, what shall I do when ten left, and two of the field which shall hide themselves and in the thick groves, and in the and clefts of rocks.

Cf. Rev. 6:16.

- **29** As in an orchard of olives, upon every tree there are left
- **30** Or, when as a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:
- 31 Even so in those days there shall be three or four left by them that search their houses with the sword.
- **32** And the earth shall be laid waste, and the fields thereof 22 For many of them that shall wax old, and her ways and all her paths shall grow of famine, and the other that full of thorns, because no man shall travail therethrough.
 - 33 The virgins shall mourn having no bridegrooms, the women shall mourn having no husbands, their daughters shall mourn having no helpers. **34** In the wars shall their bridegrooms be destroyed, and their husbands perish of famine.

of Yahuah.

36 Behold the word Yahuah, receive it, believe not 45 And therefore they that the gods of whom Yahuah labor, labor in vain. spoke.

37 Behold, the plagues draw their fruits, and spoil their near, and are not slack.

38 As when a woman with and brings forth her son, within famine shall they get children. birth great pains compass her merchandise with robbery, the womb, which pains, when the more they deck their cities, NIV. not a moment,

39 Even so shall not the 48 The more will I be angry the earth, and the world shall Yahuah. come upon it on every side.

40 O my people, Hear my woman: word: make you ready to the 50 So shall righteousness earth.

41 He that sells let him be as he that flees away: and he that buys, as one that will loose.

42 He occupies that merchandise, as he that had The Power and Wisdom of no profit by it: and he that Yahuah builds, as he that shall not dwell therein.

should not reap: so also he that thereof. shall not gather the grapes.

35 Hear now these things, and **44** They that marry, as they understand them, you servants that shall get no children: and they that marry not, as the of widowers.

46 For strangers shall reap goods, overthrow their houses; take their children child in the ninth month captives, for in captivity and two or three hours of her 47 And they that occupy their $\frac{Cf. Mt. 24:8:}{Mk. 13:8}$ child comes forth, they slack their houses, their possessions and their own persons:

plagues be slack to come upon with them for their sin, says

mourn, and sorrows shall 49 Like as an whore envies a right honest and virtuous

battle, and in those evils, be have iniquity, when she decks even as pilgrims upon the herself, and shall accuse her, to her face, when he comes that shall defend him that diligently searches out every sin upon earth.

51 And therefore be not like 43 He that sows, as if he thereunto, nor to the works

plants the vineyard, as he that 52 For yet a little iniquity shall be taken away out of the earth, and righteousness shall understanding. reign among you.

he has not sinned: for Elohim all things, and searches out all shall burn coals of fire upon hidden things in the secrets of Rom. 3:23; his head, which says before 1Jn.1.10. Origin: 2 Yahuah Elohim and his glory, Esdras. I have not sinned.

all the works of men, their imaginations, their thoughts, Cf. Lk. 16:15. and their hearts:

let the earth be made, and it to shame. was made: let the heaven be 65 And when your sins are Cf. Gn.1.1. made, and it was created.

56 In his word were the stars made, and he knows the Cf. Ps. 146:4. number of them.

> **57** He searches the deep, and the treasures thereof, he has will you hide your sins before measured the Sea, and what it contains.

> midst of the waters, and with his word has he hanged the iniquities to meddle no more earth upon the waters.

Cf. Job like a vault, upon the waters 22:14, 37:18. has be faced to the field of the state of th has he founded it.

> 60 In the desert has he made springs of water, and pools upon the tops of the mountains, that the floods 68 For behold, the burning high rocks to water the earth. and gave him breath, life, and things offered unto idols.

62 Yes and the spirit of 53 Let not the sinner say that Almighty Elohim, which made the earth.

63 Surely he knows your inventions, and what you think **54** Behold, Yahuah knows in your hearts, even them that sin, and would hide their sin.

64 Therefore has Yahuah exactly searched out all your 55 Which spoke but the word, works, and he will put you all

> brought forth you shall be ashamed before men, and your own sins shall be your accusers in that day.

> **66** What will you do? or how Elohim and his Angels?

67 Behold, Elohim himself is 58 He has shut the Sea in the the judge, fear him: leave off from your sins, and forget your with them forever, so shall 59 He spreads out the heavens Elohim lead you forth, and deliver you from all trouble.

Impending Persecution of Yahuah's People

might power down from the wrath of a great multitude is kindled over you, and they **61** He made man, and put his shall take away certain of you, heart in the midst of the body, and feed you being idle with unable to

under foot.

70 For there shall be in every guide, place, and in the next cities a 76 And the great insurrection upon those them that fear Yahuah.

71 They shall be like mad **precepts**, men, sparing none, but still Elohim; Let not your sins spoiling and destroying those weigh you down, and let that fear Yahuah.

72 For they shall waste and themselves. cast them out of their houses. fire:

Promise \mathbf{of} Deliverance

74 Hear, O ye my beloved, consumed therewith. says Yahuah: behold, the days

69 And they that consent unto of trouble are at hand, but I them shall be had in derision, will deliver you from the same. and in reproach, and trodden 75 Be not afraid, neither doubt, for Elohim is your

> guide commandwho keep my ments remain in the last commandments, Yahuah says not your iniquities lift up

take away their goods, and 77 Woe be unto them that are bound with their sins, and 73 Then shall they be known covered with their iniquities: who are my chosen, and they like as a field is covered over shall be tried, as the gold in the with bushes, and the path thereof covered with thorns, that no man may travel **Divine** through.

> 78 It is left undressed, and is cast into the fire, to be Cf. John 15.

56 In his word were the stars made, and he knows the number of them.



THE BOOK OF STATE SECOND TEMPLE

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CHAPTER 1:

1 Yosiah his charge to the Priests and Levites. 7 A great Passover is kept. 32 His death is much lamented: 34 His Successors. 53 The Temple, City, and people are destroyed. 56 The rest are carried unto Babylon.

Yosiah Celebrates Passover

of the Passover in Yerusalem 7 And unto the people that the Passover the fourteenth gave thirty thousand lambs, 2 Chr. 35:1. day of the first month:

> 2 Having set the according to courses, being arrayed in long garments, in the Temple of Yahuah.

44:15, 48:11. Temple remained Ezra. This today, Bible Bethabara.

- Cf. Ez. 40:46, 3 And he spoke unto the 8 And Hilkiah, Zechariah, book was in set the holy Ark of Yahuah, in their library or what we the house that king Solomon three hundred calves. would call the son of David had built:
 - in Qumran/ 4 And said, You shall no more bear the Ark upon your now shoulders: serve Yahuah your Elohim, over thousands, gave to the and minister unto his people Levites for the Passover five Israel, and prepare you after thousand sheep, and seven $\frac{Five\ hundred}{calves}$, your families and kindreds.
 - standing in the according to the several 11 And according to the

dignities of the families of you the Levites, who minister in the presence of your brethren the children of Israel.

6 Offer the Passover in order, and make ready the sacrifices the for your brethren, and keep the Passover according to the commandment of Yahuah, 1 And Yosiah held the Feast which was given unto Moses.

unto his Yahuah, and offered were found there, Yosiah and kids, and three thousand Priests calves: these things were their daily given of the kings allowance, according as he promised to the people, to the Priests, and to the Levites.

- The Levites the holy ministers of and Yehiel the governors of Priests Israel, that they should hallow the Temple, gave to the Priests holy just as themselves unto Yahuah, to for the Passover, two thousand and six hundred sheep, and
 - And Yeconiah. and Shemaiah, and Nethanel his brother, and Hashabiah, and therefore Ochiel, and Yoram captains hundred calves.

Cf. 2 Chr.

5 According as David the **10** And when these things were king of Israel prescribed, and done, the Priests and Levites according to the magnificence having the unleavened bread, of Solomon his son: and stood in very comely order Temple according to the kindreds,

And so of the

2 Chr. 35:15.

before the people, to offer to Ct. Yahuah, as it is written in the 19 So the children of Israel 2 Chr. 35.12. book of Moses: And thus did which were present, held the bullocks. they in the morning.

With good Passover with fire, speed, or willingly, appertains: as for the sacrifices, Cr. 2 Chr. they sod them in brass pots, and pans with a good savor.

> 13 And set them before all the 21 Yes all the kings of Israel prepared for themselves, and Yosiah, and the Priests and the the sons of Aaron.

> **14** For the Priests offered the dwelling at Yerusalem. fat until night: and the Levites 22 In the eighteenth year of prepared for themselves, and the reign of Yosiah was this the Priests their brethren the Passover kept. sons of Aaron.

the sons of Asaph, were in their order, according to the 23 And the works of Yosiah ct. appointment of David, to were of David and with, Asaph, Zechariah, and Yahuah with an heart full of Asaph, Eddinus, who was of the the kings seer. king's retinue.

service: for their brethren the and did wickedly Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of Yahuah accomplished in that day, that they might hold the Passover,

18 And offer sacrifices upon of Yosiah, it came to pass

several dignities of the fathers, to the commandment of king Yosiah.

Passover at that time, and the 12 And they roasted the feast of sweet bread seven Unleavened. as days.

20 And such a Passover was not kept in Israel since the time of the Prophet Samuel.

people, and afterward they held not such a Passover as for the Priests their brethren Levites, and the Yahudim held with all Israel that were found

15 The holy Singers also, The End of Yosiah's Reign

upright before godliness.

24 As for the things that **16** Moreover the porters were came to pass in his time, they at every gate: it was not lawful were written in former times, for any to go from his ordinary concerning those that sinned, against Yahuah above all people and kingdoms, and how they grieved him exceedingly, so that the words of Yahuah rose Or, were ungodly. up against Israel.

Or, sensibly.

25 Now after all these acts the altar of Yahuah, according that Pharaoh the king of

Egypt came to raise war at YirmiYahu Carchamis upon Euphrates: lamented for Yosiah, and the ct. and Yosiah went out against chief men with the women 2 Chr. 35:20. him.

> **26** But the king of Egypt sent to him saying, What have I to do with you, O king of Yahudea?

27 I am not sent out from Yahuah Elohim against you: for my war is upon Euphrates, and now Yahuah is with me, yes Yahuah is with me hasting me forward: Depart from me and be not against Yahuah.

turn back his chariot from with him, not regarding the words of the Prophet YirmiYahu, spoken by the mouth of Yahuah:

29 But joined battle with him Kings of Israel and Yahudea. in the plain of Megiddo, and the princes came against king Yosiah.

30 Then said the king unto his servants, carry me away out of the battle for I am very servants took him away out of the battle.

31 Then he got up upon his reigning in Yerusalem. second chariot, and being 36 And he set a tax upon the brought back to Yerusalem, land of an hundred talents of died, and was buried in his silver, and one talent of gold. father's sepulchre.

32 And in all Yahudea they made king Yehoiakim his

the Prophet made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

The Last **Kings** of Yahudah

33 These things are written in the book of the stories of 2 Kings and the kings of Yahudah, and 2 Chronicles. 28 Howbeit Yosiah did not every one of the acts that Yosiah did, and his glory, and him, but undertook to fight his understanding in the law of Yahuah, and the things that he had done before, and the things now recited, are reported in the books of the 2 Kings and

> **34** And the people took Yeconiah the son of Yosiah, and made him king instead of Yosiah his father, when he was 2 Ki. 23:30; twenty and three years old.

35 And he reigned in Yahudea weak: and immediately his and in Yerusalem three months: and then the King of Egypt deposed him from

37 The king of Egypt also mourned for Yosiah, yes brother king of Yahudea and

Yerusalem.

38 And he bound Yehoiakim when he was one and twenty and the nobles: but Zarius his years old, and he reigned brother he apprehended, and eleven years: brought him out of Egypt.

39 Five and twenty years old The Fall of Yerusalem was Yehoiakim when he was made king in the land of 47 And he did evil also in Yahudea and Yerusalem, and he did evil before Yahuah.

2 Chr. 36:45.

- **40** Wherefore against him were spoken unto him, by the Nebuchadnezzar the King of Babylon came up, and bound mouth of Yahuah. him with a chain of brass, and 48 carried him unto Babylon.
- 41 Nebuchadnezzar also took him to swear by the Name of the holy vessels of Yahuah, and carried them away, and and rebelled, and hardening set them in his own temple at his neck, and his heart, he Babylon.
- **42** But those things that are Yahuah Elohim of Israel. recorded of him, and of his uncleanness, and impiety, are written in the Chronicles of the kings.

2 Chronicles.

- made king being eighteen sanctified in Yerusalem. years old,
- Yahuah.
- 45 So after a Nebuchadnezzar Babylon with the holy vessels made a sport of his prophets, of Yahuah,

of Yahudea and Yerusalem,

the sight of Yahuah, and cared not for the words that Prophet YirmiYahu from the

And after that Nebuchadnezzar had made of Yahuah, he broke his oath transgressed the laws

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions 43 And Yehoiachin his son of all nations, and defiled the reigned in his stead: he was Temple of Yahuah which was

50 Nevertheless, the Elohim **44** And reigned but three of their fathers sent by his months and ten days in messenger to call them back, Yerusalem, and did evil before because he spared them and his tabernacle also:

year 51 But they had his messengers sent, and in derision, and look when caused him to be brought into Yahuah spoke unto them, they **52** So far forth that he being 46 And made Zedekiah king wroth with his people for

their great ungodliness, commanded the kings of the Chaldees to come up against Babylon. them.

> **53** Who flew their young men with the sword, yes even within the compass of their holy Temple, and spared neither young man nor maid, old man nor child among them, for he delivered all into their hands. **54** And they took all the holy vessels of Yahuah, both great and small, with the vessels of the Ark of Elohim, and the king's treasures, and carried them away into Babylon.

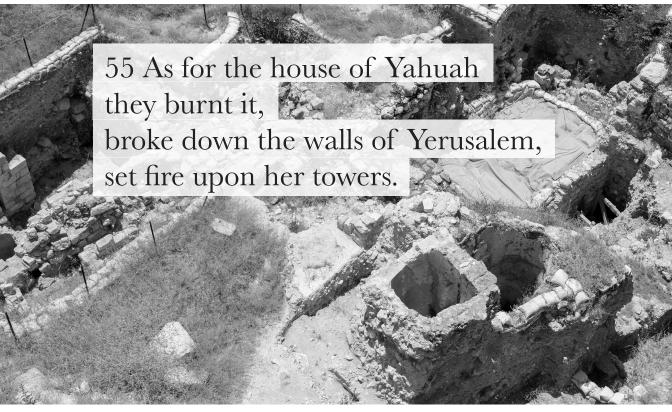
55 As for the house of Yahuah they burnt it, broke down the walls of Yerusalem, set fire upon her towers.

56 And as for her glorious things, they never ceased til they had consumed and brought them all to nothing, and the people that were not slain with the sword, he carried unto Babylon:

57 Who became servants to him and his children, til the Persians reigned, to fulfill the word of Yahuah spoken by Ct. Jer. 25:11 and 29:10.

58 Until the land had enjoyed her Sabbaths, the whole time of her desolation shall she rest. until the full term of seventy Or, Keep years.

Yerusalem ruins. Babylon sacks the city and the Temple.



CHAPTER 2:

1 Cyrus is moved by Elohim to build the Temple, 5 And gives leave to the Yahudim to return and contribute to it. 11 He delivers again the vessels which had been taken thence. 25 Artaxerxes (Cambyses) forbid the Yahudim to build any more.

Cyrus Permits the Exiles at Yerusalem. to Return

YirmiYahu:

Cf. 2 Chr. 36:22:

- king of the Persians, Yahuah were stirred up thereto. of Israel the Most High 10 King Cyrus also brought the whole world,
- Yahudea.
- 5 If therefore there be any 11 Now when Cyrus king with him, and let him go up to to Mithridates his treasurer: of Israel: for he is Yahuah that governor of Yahudea.

Or, this. dwells in Yerusalem.

6 Whosoever then dwell in the of them, a thousand golden places about, let them help cups, and a thousand of

neighbors, with gold and with silver,

- 7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the Temple of Yahuah
- 8 Then the chief of the families of Yahudea, and of 1 In the first year of Cyrus the tribes of Benyamin stood king of the Persians, that the up: the priests also and the word of Yahuah might be Levites, and all they whose accomplished, that he had mind Yahuah had moved to promised by the mouth of go up, and to build an house for Yahuah at Yerusalem,
- 2 Yahuah raised up the 9 And they that dwelt round spirit of Cyrus the king of about them, and helped them the Persians, and he made in all things with silver and proclamation through all his gold, with horses and cattle, kingdom, and also by writing, and with very free gifts of a 3 Saying, Thus says Cyrus great number whose minds Hebr. substance.

Cf. Ezr. 1:6.

- Yahuah, has made me king of forth the holy vessels which Nebuchadnezzar had carried 4 And commanded me to build away from Yerusalem, and him an house at Yerusalem in had set up in his temple of idols.
- of you that are of his people, of the Persians had brought Shash-bazar. let Yahuah, even his Lord be them forth, he delivered them Greek the first part of Yerusalem that is in Yahudea, 12 And by him they were joined to the

and build the house of Yahuah delivered to Sheshbazzar the before,

13 And this was the number him, those I say that are his silver, censors of silver twenty.

the word is corruptly Cf. Ezra 1:8.

Cf. Ezra 1:9, hut four

Ezra 1:10, and of silver two thousand (that rebellious and wicked hundred and four hundred and ten, and a city,) do build the market thousand other vessels.

Cf. but five hundred. 5.469 vessels

silver. These

from Ophir.

and of silver which were of the Temple. were Ezra 1:11. carried away, thousand four thousand, four threescore and nine.

mostly came by Sheshbazzar, together with against kings. them of the captivity, from 20 And forasmuch as the Babylon to Yerusalem.

Opposition to Rebuilding Yerusalem

name for son of Cyrus. the grandson

It cannot be Bishlam, grandson of Darius, and Tabeel, and Rehum, and your fathers: Beltethmus, and Shimshai the 22 And you shall find in the Shimshai, them that dwelt in Yahudea kings and cities: Note: and Yerusalem, these letters 23 And that the Yahudim

Bahumus name which an epithet to Ezra 4:9. Ezra 4:8. These are Samaritans following. Some hold

"scribe" and become the Sanhedrin after 165 B.C. Samaritans conquered Phoenicia.

the Temple and 18 Be it now known to the lord set up anew, you shall from usurped the king, that the Yahudim henceforth have no passage priesthood.

Hebr. knives, nine, vials of gold thirty, us, being come into Yerusalem places, and repair the walls of 14 So all the vessels of gold, it, and do lay the foundation

five 19 Now if this city, and the hundred, walls thereof be made up again, they will not only refuse of gold and 15 These were brought back to give tribute, but also rebel

> things pertaining Temple, are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord Chaldean 16 But in the time of the king, to the intent that if Cambyses, Artaxerxesking of the Persians, it be your pleasure, it may be and Mithridates, sought out in the books of

Cf. Ezra 4:6. scribe, with others that were Chronicles, what is written and the in commission with them, concerning these things, and follows, is but dwelling in Samaria and other shall understand that that city the former, places, wrote unto him against was rebellious, troubling both

were rebellious, and raised not Israelites. 17 To King Artaxerxes our always wars therein, for the the title lord, Your servants Rehum which cause even this city was they will the recorder, and Shimshai made desolate.

scribes and the scribe, and the rest of 24 Wherefore now we do in Yahudea their counsel, and the Judges declare unto you, (O lord the when the that are in Coelesyria and king) that if this city be built again, and the walls thereof that are come up from you to into Coelesyria and Phoenicia.

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again to Rehum the recorder, men from building the city, to Beltethmus, to Shimshai and heed to be taken that the scribe, and to the rest there be no more done in it, Note: These Syria, and Phoenicia, after the annoyance of Kings. are the enemies of this manner.

and the defiling the usurping the these are the Pharisess

Yahudea 26 I have read the Epistle letters being read, Rehum and Bible. After which you have sent unto Temple and me: therefore I commanded rest that were in commission priesthood, to make diligent search, and with them, moving in as Samaritans it has been found, that that towards Yerusalem with a origin of the city was from the beginning troup of horsemen, and a which practicing against Kings.

became Rabbinic 27 And the men therein were Judaism. given to rebellion, and war, and that mighty Kings and fierce were in Yerusalem, who ceased until the second year reigned and exacted tributes of the reign of Darius King Or, a great in Coelesyria and Phoenicia. 28 Now therefore I have

25 Then the King wrote back commanded to hinder those that were in commission, 29 And that those wicked and dwellers in Samaria and workers proceed no further to

> **30** Then king Artaxerxes his Shimshai the scribe, and the multitude of people in battle array, began to hinder the builders, and the building of the Temple in Yerusalem of the Persians.

Tomb of Cvrus the Great.

3 Saying, Thus says Cyrus king of the Persians, Yahuah of Israel the Most High Yahuah, has made me king of the whole world, 4 And commanded me to build him an house at Yerusalem

4 Three strive to excel each other in wise speeches. 9 They refer themselves to the judgment of the King. 18 The first declares the strength of Wine.

The Debate of the Three **Bodyguards**

- 1 Now when Darius reigned, he made a great feast unto all his Subjects and unto all his household, and unto all the princes of Media and Persia,
- 2 And to all the governors and captains, and lieutenants that were under him, from Yahudea unto Ethiopia, of an hundred twenty and seven provinces.
- 3 And when they ate and drank, and being satisfied were gone home, then Darius the king went into his bed chamber, and slept, and soon after awakened.
- were of the guard, that kept the kings body, spoke one to another:
- **5** Let every one of speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the called all the Princes king Darius give great gifts, and great things in token of victory:
- **6** As to be clothed in purple,

- upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck:
- 7 And he shall sit next to Darius, because of his wisdom, and shall be called, Darius his cousin.
- **8** And then every one wrote his sentence, sealed it, and laid it under king Darius' pillow,
- 9 And said, that when the king is risen, some will give him the writings, and of whose side the king, and the three princes of Persia shall judge, that his sentence is the wisest, to him shall the victory be given as was appointed.
- **10** The first wrote: Wine is the strongest.
- 11 The second wrote: The King is strongest.
- 12 The third wrote; Women are strongest, but above all 4 Then three young men that things truth bears away the victory.
 - 13 Now when the king was risen up, they took their us writings, and delivered them unto him, and so he read them.
 - 14 And sending forth, he Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers,
- to drink in gold, and to sleep 15 And sat him down in the

the writings were read before rich: Or, counsel. them:

> their own sentences: so they sorrow nor debt: were called, and came in.

the concerning writings. Then began the first, who talents: had spoken of the strength of 22 And when they are in their wine;

The Speech about Wine

wine! It causes all men to err what they have done. that drink it:

king, and of the fatherless do thus? And when he had so child to be all one of the spoken, he held his peace. bondman and of the freeman,

royal seat of Judgment, and of the poor man and of the

20 It turns also every thought 16 And he said, Call the young into jollity and mirth, so that men, and they shall declare a man remembers neither

21 And it makes every heart 17 And he said unto them, rich, so that a man remembers Declare unto us your mind, neither king nor governor, and it makes to speak all things by

> cups, they forget their love both to friends and brethren, and a little after draw out swords:

18 And he said thus: O you **23** But when they are from men, how exceeding strong is the wine, they remember not

24 O you men, is not wine 19 It makes the mind of the the strongest, that enforces to

Antique ceramic jugs, pots and vases in ancient city Ercolano of roman times ruined by volcano Vesuvius in Italy.



1 The second declares the power of a King. 14 The third, the force of women: 33 and of Truth. 41 The third is judged to be wisest, 47 and obtains Letters of the King to build Yerusalem. 58 He praises Elohim, and shows his brethren what he had done.

The Speech about King

- 1 Then the second that had spoken of the strength of the build, they build: King, began to say;
- excel in strength, that bear to plant, they plant. Or, have the rule over Sea and land, and all

command. things in them?

- mighty: for he is lord of all these things, and has dominion over them, and whatsoever he commands them, they do:
- **4** If you bid them to make war one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls and towers.
- 5 They slay and are slain, and transgress not the King's commandment: if they get the victory, they bring all to 13 Then the third, who had the King, as well the spoil as all things else.
- **6** Likewise for those that are began to speak. not soldiers, and have not to do with wars, but use husbandry; when they have reaped again, they bring it to the King, and them, or has the lordship over

compel one another to pay tribute unto the King.

- 7 And yet he is but one man; if he command to kill, they kill, if he command to spare, they spare.
- the 8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to
- **9** If he command to cut down, 2 O you men, do not men they cut down; if he command
- 10 So all his people and his armies obey him; furthermore 3 But yet the King is more he lies down, he eats and drinks, and takes his rest.
 - **11** And these keep (watch) round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

Or, can.

12 O you men, how should not the King be mightiest, when in such sort he is obeyed? and he held his tongue.

The Speech about Women

spoken of women, and of the truth (this was Zerubbabel)

14 O you men, it is not the Heb. is of great King, nor the multitude force. of men, neither is it wine that that which they had sown, excels; who is it then that rules

them, are they not women?

15 Women have born the King and all the people, that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards from whence the wine comes.

men, and without women mother. cannot men be.

silver, or any other goodly thing, do they not love a woman, which is comely in favor and beauty?

go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her, then unto silver or gold, or any goodly thing whatsoever? **20** A man leaves his own father that brought him up, and his own country, and cleaves unto his wife.

his life with his wife, and remember neither father, nor hand. mother, nor country.

that women have dominion her with open mouth: if over you: do ye not labor and toil, and give and bring all to the woman?

23 Yes a man takes his sword, King was faine to flatter, that with him.

and goes his way to rob, and to steal, to sail upon the sea, and upon rivers,

24 And looks upon a lion, and goes in the darkness, and when he has stolen, spoiled and robbed, he brings it to his love.

17 These also make garments **25** Wherefore a man loves his for men; these bring glory unto wife better than father and

26 Yes many there be that 18 Yes and if men have have run out of their wits for gathered together gold and women, and become servants Or, grown for their sakes:

27 Many also have perished, have erred, and sinned for women.

19 And letting all those things **28** And now do you not believe me? Is not the King great in his power? Do not all regions fear to touch him?

> 29 Yet did I see him and Apame the Kings concubine, Josephus the daughter of the admirable Antiq. lib. Bartacus, sitting at the right Rabsaces hand of the King,

30 And taking the crown from the King's head, and setting it 21 He sticks not to spend upon her own head; she also slap the King with her left

31 And yet for all this, the 22 By this also you must know, King gaped and gazed upon she laughed upon him, he laughed also: but if she took any displeasure at him, the Or, here at. Or, be friends

she might be reconciled to him again.

but women should be strong, seeing they do thus?

The Speech about Truth

princes looked one upon of the truth.

34 O you men, are not women truth. strong? great is the earth, high 41 And with that he held his is the heaven, swift is the Sun peace, and all the people then in his course, for he compasses shouted and said, Great is the heavens round about, and truth, and mighty above all fetches his course again to his own place in one day.

35 Is he not great that makes Zerubbabel's Reward these things? Therefore great is the truth, and stronger than all things.

the truth, and the heaven writing, and we will give it to blesses it, all works shake and the truth tremble at it, and with it is no wisest, and you shall sit next unrighteous thing.

37 Wine is wicked, the king cousin. no truth in them. In their you came to the kingdom, unrighteousness also shall perish.

and is always strong, it lives and conquers for evermore.

39 With her there is no accepting of persons, or32 O you men, how can it be rewards, but she does the things that are just, refrains from all unjust and wicked things, and all men do well like of her works.

40 Neither in her judgment 33 Then the king and the is any unrighteousness, and she is the strength, kingdom, another: so he began to speak power and majesty of all ages. Blessed be the Elohim of

things.

42 Then said the king unto him, Ask what you will, more 36 All the earth calls upon than is appointed in the you, because you are found to me, and shall be called my

is wicked, women are wicked, 43 Then he said unto the all the children of men are king, Remember your vow wicked, and such are all their which you have vowed to build wicked works, and there is Yerusalem in the day when

they 44 And to send away all the vessels that were taken away 38 As for the truth it endures, out of Yerusalem, which Cyrus set apart, when he vowed to

destroy Babylon, and to send Or, counsel.

Athanas.

burnt the and ioin to 2nd temple 83 which

The Edomites them again thither.

1st Temple 45 You also have vowed to doors, defile the build up the Temple, which 50 And that all the country The Edomites in Psalm the Edomites burnt when which they hold, should be Yerusalem occurred in Yahudea was made desolate free without tribute, and that Yahudea was $^{165\,B.C.}$ by the Chaldees.

this is that which I require, and which I desire of you, and 51 Yes that there should be from any this is the princely liberality yearly given twenty talents to ruler and this is why proceeding from yourself: I your building of the Temple, they never returned desire therefore that you make until the time that it were built, to Samaria as it was good the vow, the performance 52 Another ten talents yearly, occupied and that power whereof with your own mouth to maintain the burnt offerings structure also you have vowed to the king of heaven.

47 Then Darius the king offer seventeen) stood up and kissed him, and 53 And that all they that went Messiah. wrote letters for him unto all from Babylon to build the city, the treasurers and lieutenants, should have free liberty as well and captains and governors they as their posterity, and all that they should safely convey the priests that went away. on their way, both him, and all 54 He wrote also concerning those that go up with him to the charges, and the priest's build Yerusalem.

48 He wrote letters also unto minister: the lieutenants that were in 55 And likewise for Coelesyria and Phoenicia, charges of the Levites, to be and unto them in Lebanon, given them, until the day that that they should bring Cedar the house were finished, and wood from Lebanon unto Yerusalem builded up. Yerusalem, and that they 56 And he commanded to should build the city with him. give to all that kept the city, Or, portions **49** Moreover he wrote for all pensions and wages. the Yahudim that went out of 57 He sent away also all the his realm up into Yahudea, vessels from Babylon that concerning their freedom, Cyrus had set apart, and that no officer, no ruler, no all that Cyrus had given in lieutenant, nor

should forcibly enter into their $_{Edomites} =$

the Edomites should give over captivity. In **46** And now, O lord the king, the villages of the Yahudim the Northern which then they held,

> upon the Altar every day (as this account. they had a commandment to different as

vestments wherein

treasurer, commandment, the same he

Esau.

occupied when taken into Samaria for Tribes, there occurred no such order affirmed in Yahudea is they return until after

Or. steward.

charged also to be done, and give thanks, O Yahuah of our sent unto Verusalem.

Zerubbabel's Prayer

58 Now when this young brethren. man was gone forth, he lifted 62 And they praised the up his face to heaven toward Elohim of their king of heaven,

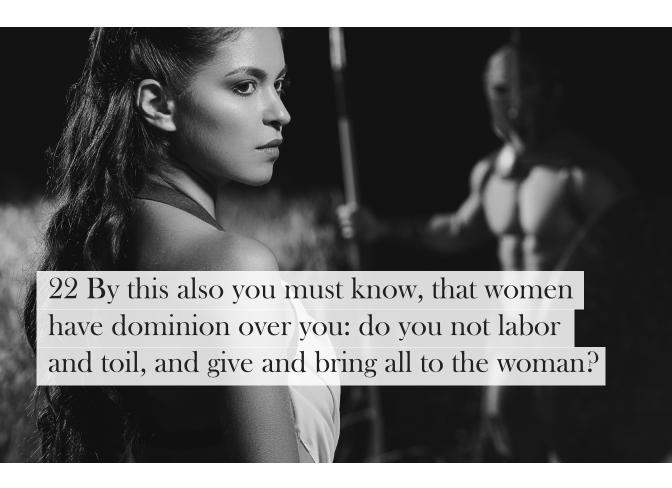
and I am your servant.

given me wisdom: for to you I gladness seven days.

61 And so he took the letters, and went out, and came unto Babylon, and told it to all his

fathers: Yerusalem, and praised the because he had given them freedom and liberty

59 And said, From you comes 63 To go up, and to build victory, from you comes Yerusalem, and the Temple wisdom, and yours is the glory, which is called by his Name, they feasted and 60 Blessed are you who has instruments of music, and



CHAPTER 5:

4 The names and number of the Yahudim that returned home. 50 The Altar is set up in his place. 57 The foundation of the Temple is laid. 73 The work is hindered for a time.

Exiles

according to their tribes, to unto Babylon: go up with their wives, and 8 And they returned unto sons, and daughters, with Yerusalem, and to the other their men-servants and maid- parts of Yahudea every man servants, and their cattle.

- 2 And Darius sent with them Zerubbabel, with Yahusha, a thousand horsemen, til they Nehemiah, and Seraiah, and had brought them back to Resaiah, Eneneus, Mordecai, Saraiah. Or Mispar. Yerusalem safely, and with Beelsarus, musical [instruments,] tabrets Reeliah, Rehum, and Baanah 2:3. Neh. and flutes:
- played, and he made them go nation, and their governors: of the up together with them.
- 4 And these are the names an hundred seventy and two: they vary of the men which went up, the sons of Shephatiah four the names according to their families, hundred seventy and two; amongst their tribes, after 10 The sons of Arah seven hundred their several heads.
- 5 The Priests the sons of 11 The sons of Pahath-moab, Yoachim and Phinehas, the son of Aaron: two thousand eight hundred Yahusha the son of Yozadak, and twelve: Yahudah;

6 Who spoke wise sentences Zerubbabel. before Darius the king of Persia, in the second year of Biblical month of his reign, in the month Nisan, Abib. Nisan is Babylonian which is the first month.

not Hébrew.

- 7 And these are they of the Returning Yahudim that came up from the captivity, where they dwelt as strangers, whom 1 After this were the principal Nebuchadnezzar the king of men of the families chosen Babylon had carried away
 - to his own city, who came with Aspharasus, Or Reelaiah.
 Parosh, Ezra their guides.

3 And all their brethren 9 The number of them of the look for the true numbers sons of Parosh two thousand following: for here hundred fifty and six:

the son of Seraiah, and Yoakim 12 The sons of Elam, a the son of Zerubbabel, the thousand two hundred fifty son of Shealtiel of the house and four: the sons of Zattu, of David, out of the kindred nine hundred fourty and five: of Phares, of the tribe of the sons of Chorbe seven hundred and five: the sons of Zacchai.

7:9. where for brevity particulars much, and much more. Shephatia. Or, three seventy two.

Zorobabel. This place is corrupt: For Yoachim was the son of Yosedech, Neh.12:10 and not Zorobabel, who was of the tribe of Yahudah.

Bani, six hundred fourty and eight:

13 The sons of Bebai, six hundred twenty and one: hundred twenty and three: the two hundred twenty and two: hundred sixty and seven: the fifty and six. sons of Biguai, two thousand

sixty and six: the sons of Adin, four hundred fifty and four: and two: the sons of Kilan and five: and Azetas, threescore and Alerhezekia.

hundred thirty and two.

16 The sons of Annias, an hundred and one: the sons Yedaiah, the son of Yahusha, of Arom thirty two, and the Besai, sons of Bezai, three hundred twenty and three: the sons of Arsiphurith, an hundred and two:

17 The sons of Baiterus, three Bethlehem. of Bethlomon, an hundred twenty and three.

Asmaneth. and five: they of Anathoth, an Bannas, and Sudias, seventy Yeshua, and Cadmeel, of hundred fifty and eight: they of Bethasmoth, fourty and two:

19 They of Kiriatharim, twenty and five: they of 28 The porters: the sons of Ammidians, four hundred hundred thirty and nine.

twenty and two: they Kirama and Geba, six Rama,

21 They of Macalon, an Michmas, sons of Azgad, three thousand hundred twenty and two: they Maghbis. of Betolio fifty and two: the 14 The sons of Adonikam, six sons of Niphish, an hundred

22 The sons of Calamolalus Lodhadid. and Ono, seven hundred twenty and five: the sons of 15 The sons of Ater, ninety Yerechus, two hundred fourty

23 The sons of Senaah, three seven: the sons of Azaru, four thousand three hundred and thirty:

> 24 The Priests, the sons of among the sons of Anasib, nine hundred seventy and two: the sons of Immer, a thousand Yammar. fifty and two:

25 The sons of Pashhur, a Pashur, thousand fourty and seven: the Harim, thousand and five: the sons sons of Charme a thousand according to and seventeen.

26 The Levites: the sons of read, Ezra 18 They of Netophah fifty Yeshua, and Kadmiel, and sons of and four.

> **27** The holy singers: the sons of Asaph an hundred twenty and eight.

Chephirah and Beeroth, seven Shallum, the sons of Ater, hundred fourty and three: the sons of Talmon, the sons they of Pyra, seven hundred: of Akkub, the sons of Hatita, 20 They of Chadiasans and the sons of Shobai, in all an Shebai.

some copies. Thus it is

the sons of

Hodowyah.

Kiriashiarim.

Zich, Agabah.

of the servants Temple: the sons of Esau, the Sarothie, the sons of Masiah, Siaha, sons of Hasupha, the sons of the sons of Gas, the sons of Tabbaoth, the sons of Keros: Addus, the sons of Subas, the the sons of Sua, the sons of sons of Apherra, the sons of Padon, the sons of Lebanah, the sons of Hagabah:

30 The sons of Akkub, the sons of Uthai, the sons of Shamlai, Ketab, the sons of Hagab, Gahar, the sons of Subai, the sons of Hana, the sons of Cathua, the sons of Geddur:

Reaiah. Rezin. Necodah, Huzza, Pascah, Resai Nephusin, Bakbu. Насира.

31 The sons of Yairus, the sons of Daisan, the sons of Noeba, the sons of Chezib, Harbur, the sons of Maani, the sons of Nephisim, the sons of Acuph, the sons of Hakupha, the sons of Asur, the sons of Pharakim, the sons of Bazluth.

32 The sons of Mehida: the Harsha, sons of Cutha, the sons of Barcos, Charea, the sons of Barkos, Sisera. Thamai. the sons of Serar, the sons of Temah, the sons of Neziah, the sons of Hatipha.

Sophereth, laalah. Goddet.

Phoceroth Hazzebaim, Ezra 2:25.

33 The sons of the servants Solomon: the sons Darcon, Assaphioth, the sons the sons of Lozon, the sons of were Hatte, 34 The sons of Agia, the sons **Priesthood**. of Pochereth-hazzebaim, the 40 For unto

sons of Sabie, the sons of Barodis, the sons of Shaphat, the sons of Allon.

35 All the ministers of the Temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Tel-melah, and Tel-harsha, Cherub leading them and Addan and Immer.

Gazam, the sons of Gazera, the sons 37 Neither could they show of Uzza, the sons of Phinoe, their families, nor their stock, Neumin, the sons of Hasrah, the sons how they were of Israel: the Persian of Basthai, the sons of Asnah sons of Delaiah, the sons of pretending to Tobiah, the sons of Nekoda, families were six hundred fifty and two.

38 And of the **Priests that** Likely usurped the office of the Phaisees/ **Priesthood**, and were not Persians). found, the sons of Habaiah: the sons of Hakkoz, the sons Cos, Yaddus, who married Agia one of the daughters of Barzillai, and was named after his name.

39 And when the description of the kindred of these men of was sought in the Register, Peruda, the sons of Yaalah, and was not found, they removed from Pharisees Isdael, the sons of Shephatiah: **executing the office of the** removed.

> them said

false priests be Aaronic attempting infiltration even then.

Hobaiah,

caught and Cf. Rev. 2:9, 3:9.

who also is two of one. 10:2. Chap.

Nehemiah, Nehemiah, and Attharias, that people in Yerusalem, and in Acharias, they should not be partakers of the country: the Singers also, two of one.
Neh.8:9 and the holy things, til there arose and the Porters, and all Israel up an high Priest, clothed with in their villages. 2:63, Heb. Doctrine and Truth.

Thummim. 41 So of Israel from them of Worship Begins Again twelve years old and upward, servants and women servants, the children of Israel were two thousand three hundred every man in his own place, and sixty.

42 men thousand three fourty and seven: the singing 48 Then stood up Yahusha Ct. Neh. men and singing women, two the son of Yozadak, and 7:66. hundred forty and five.

43 Four hundred thirty and and Zerubbabel the son of five camels, seven thousand Shealtiel, and his brethren, thirty and six horses, two and made ready the Altar of hundred fourty and five mules, the Elohim of Israel, five thousand five hundred 49 To offer burnt sacrifices Ezra 2:67, twenty and five beasts used to upon it, according as it is Asses. the yoke.

44 And certain of the chief of book of Moses the man of their families, when they came Elohim. to the Temple of Elohim that 50 And there were gathered is in Yerusalem, vowed to unto them out of the other set up the house again in his nations of the land, and own place according to their ability:

45 And to give into the holy hundred priestly vestments.

they were all in number 47 But when the seventh 7th Month: fourty thousand, besides men month was at hand, and when Month they came all together with servants one consent into the open and handmaids were seven place of the first gate, which is Or, before the East hundred towards the East.

brethren the Priests.

expressly commanded in the

they erected the Altar upon his own place, because all the nations of the land were treasury of the works, a at enmity with them, and thousand pounds of gold, five oppressed them, and they thousand of silver, and an offered sacrifices according to the time, and burnt offerings 46 And so dwelt the Priests, to Yahuah both morning, and and the Levites, and the evening.

51 Also they held the feast the Levites, and all they that commanded in the law, and out of the captivity: offered sacrifices daily as was meet:

oblations, and the sacrifice of the Sabbaths, and of the new sacrifice. Moons, and of all holy feasts.

was not a for burnt

Greek.

The Temple any vow to Elohim, began to Levites from twenty years old, requirement offer sacrifices to Elohim from over the works of Yahuah. offerings, the first day of the seventh Then stood up Yahusha and month, although the Temple his sons, and brethren, and halowed. of Yahuah was not yet built.

> Masons cheerfulness.

55 Unto them of Sidon also they should bring Cedar trees be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus King of the Persians.

The Foundations of the Temple Laid

and second month, his coming to the Temple ordained. Elohim at Yerusalem, 61 And they sung with loud of brethren and the priests, and Israel.

Tabernacles, as it is were come unto Yerusalem

57 And they laid foundation of the house of **52** And after, that the continual Elohim, in the first day of the second month, in the second year after they were come to Yahudea and Yerusalem.

53 And all they that had made 58 And they appointed the Kadmiel his brother, and the 54 And they gave unto the sons of Yeshua Emadabun, See Ezra 3:9. Or, Carpenters, with the sons of Yoda the son overseers or money, meat and drink with of Iliadun, with their sons and of them that brethren, all Levites, with one wrought in the house of accord setters forward of the Yahuah. and Tyre, they gave cares that business, laboring to advance the works in the house of from Lebanon, which should Elohim. So the workmen built the temple of Yahuah.

arrayed in their vestments with musical instruments, and trumpets, and the Levites the sons of Asaph had Cymbals, Singing songs thanksgiving, and praising 56 And in the second year Yahuah according as David Or, after the after the king of Israel

59 And the Priests stood

had David king of Israel.

began Zerubbabel the son of voices songs to the praise of Shealtiel, and Yahusha the Yahuah: because his mercy son of Yozadak, and their and glory is forever in all **62** And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto Yahuah for the rearing up of the house of Yahuah.

Levites, and of the chief of had seen the former house, ct came to the building of this 67 And they perceived, that Samaritan replacements with weeping and great crying. and joy shouted with loud Yahuah Elohim of Israel. voice.

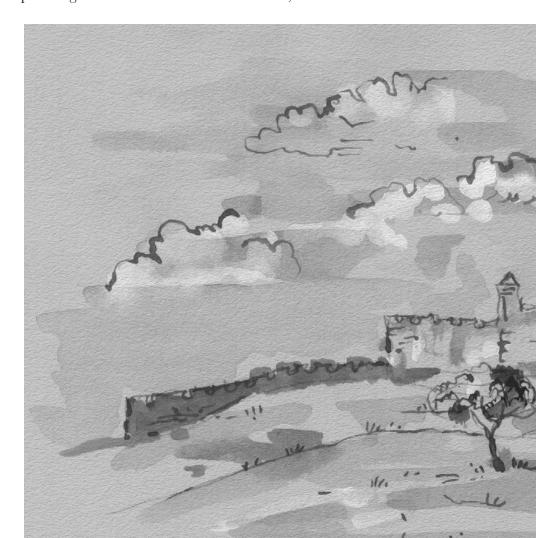
65 Insomuch that trumpets might not be heard of the families, and said unto

for the weeping of the people: yet the multitude sounded marvelously, so that it was Or. heard a far off.

66 Wherefore when enemies of the Tribe of **63** Also of the Priests and Yahudah and Benyamin heard it, they came to know their families the ancients who what that noise of trumpets should mean.

they that were of the captivity defiled the **64** But many with trumpets did build the temple unto YHWH by

68 So they went to Zerubbabel has always the and Yahusha, and to the chief rejected this.



Fzra 3:12-13.

17:27-41.

These are who replaced infused their the worship of Yahuah hither. He rejected. Hasmoneans Pharisees

Cf. 2 Ki. with you.

Note: 69 For we likewise, as you, do 72 But the heathen of the calls those Inesse are imposters obey Yahuah, and do sacrifice land lying heavy upon the Samaritan heathens. the Northern unto him from the days of inhabitants Kingdom Esar-haddon the king of the and holding them straight, Yahuah. These are the used intell Assyrians who brought us hindered their building:

These are Yahusha, and the chief of the commotions, they hindered Yahudea. of the families of Israel said unto the finishing of the building, and them, It is not for us and you all the time that king Cyrus who would to build together an house lived, so they were hindered Temple in unto Yahuah our Elohim.

165 B.C. **71** We ourselves will build unto Yahuah of Darius. Israel, according as Cyrus

Asar-haddon, them, We will build together the King of the Persians has commanded us.

Yahudea, They do not worship of 73 And by their secret plots, of Modi-in falsely which 70 Then Zerubbabel and and popular persuasions, and in Dan in from building for the space of Until the alone two years, until the reign of second year

origin of the Hasmoneans Samaria not

Ezra 4:5-7.



1 The Prophets stir up the people to build the Temple. 8 Darius is solicited to hinder it. 27 But he does further it by all means, 32 and threatens those that shall hinder it.

Work the **Begins Again**

1 Now in the second year of the reign of Darius, Haggai, and Zechariah the son of Iddo, the prophets prophesied unto the Yahudim, in Yahudea greeting. and Yerusalem in the Name was called on of Yahuah Elohim of Israel which was upon them.

Or, which

2 Then stood up Zerubbabel the son of Shealtiel, and Yahusha the son of Yozadak, of Yahuah at Yerusalem, the were of the captivity; prophets of Yahuah being 9 Building an house unto with them, and helping them. 3 At the same time came unto hewn and costly stones, and them Sisinnes the governor the timber already laid upon Syria and Phoenicia, the walls. Ezra 5:3. with Sathrabuzanes, and his Or, Shether- companions, and said unto

Or, Tatnai, boznai.

them,

- do you build this house, and this roof, and perform all the 11 Then asked we these workmen that perform these things?
- **5** Nevertheless the Elders of of these works? the Yahudim obtained favor: 12 Therefore to the intent that

the captivity.

- 6 And they were not hindered from building until such time as signification was given unto Darius concerning them, and an answer received.
- **Temple 7** The copy of the letters which Sisinnes governor of Syria, and Phoenicia, and Sathrabuzanes with their companions rulers in Syria and Phoenicia, wrote and sent unto Darius, To king Darius,
- 8 Let all things be known unto our lord the King, that being come into the country of Yahudea, and entered into the city of Yerusalem, we found in the city of Yerusalem the and began to build the house ancients of the Yahudim that
 - Yahuah, great, and new, of
 - **10** And those works are done with great speed, and the work goes on prosperously in their By whose appointment hands, and with all glory and diligence is it made.
- other things? And who are the Elders, saying, By whose commandment build you this house, and lay the foundations
- because Yahuah had visited we might give knowledge unto

you by writing, we demanded 19 With commandment that of them who were the chief he should carry away the them the names in writing of their principal men.

13 So they gave us this answer: should be built in his place. We are the servants of Yahuah which made heaven and earth. was builded many years ago, strong, and was finished.

15 But when our fathers fully ended. provoked Elohim unto wrath, and sinned against Yahuah of Israel which is in heaven, he gave them over into the power of Nebuchadnezzar king of Babylon of the Chaldees:

away the people captives unto Babylon.

17 But in the first year that unto us thereof. King Cyrus reigned over the country of Babylon, Cyrus Official the king wrote to build up this **Granted** house.

18 And the holy vessels 23 Then commanded king which is also the king brought forth again things were recorded. the ruler, so out of the temple at Babylon, Ezra 1:8. the ruler,

doers, and we required of same vessels, and put them in the Temple at Yerusalem, and that the Temple of Yahuah

20 Then the same Sheshbazzar being come hither, laid the 14 And as for this house, it foundations of the house of Yahuah at Yerusalem, and by a king of Israel great and from that time to this, being still a building, it is not yet

> 21 Now therefore if it seem good unto the king, let search be made among the records of King Cyrus,

Or. rules.

22 And if it be found, that the building of the house of 16 Who pulled down the Yahuah at Yerusalem has been house and burnt it, and carried done with the consent of King Cyrus, and if our lord the king be so minded, let him signify

Permission

of gold and of silver, that Darius to seek among the Nebuchadnezzar had carried records at Babylon: and so at away out of the house at Ecbatana the palace which is Yerusalem, and had set them in the country of Media, there Or, in his own temple, those Cyrus was found a rule wherein these

Or, place.

24 In the first year of the seemed to be and they were delivered to reign of Cyrus, king Cyrus added to the text, Zerubbabel and Sheshbazzar commanded that the house of Yahuah at Yerusalem should

Sanabassar as Zorobabel be built again where they do sacrifice with continual fire.

25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country, and the expenses thereof to be rams, and lambs; given out of the house of king Cyrus.

26 And that the holy vessels of the house of Yahuah, both of gold and silver that Nebuchadnezzar took out of the house at Yerusalem, and brought to Babylon, should made to the Most High be restored to the house at Yerusalem, and be set in the his children, and that they Drink place where they were before. 27 And also he commanded that Sisinnes the governor of Syria and Phoenicia, and Sathrabuzanes. and their companions, and those which were appointed rulers in Syria, and Phoenicia should be careful not to meddle with the seized for the king. place, but suffer Zerubbabel 33 Yahuah therefore whose the servant of Yahuah, and Name is there called upon, governor of Yahudea, and utterly destroy every king and the Elders of the Yahudim, to nation, that stretches out his build the house of Yahuah in hand to hinder or damage that place.

28 I have commanded also to Yerusalem. have it built up whole again, 34 I Darius the king have captivity of the Yahudim, til the house of Yahuah be

finished.

29 And out of the tribute of Coelesyria and Phoenicia, a portion carefully to be given these men, for the sacrifices of Yahuah that is, to Zerubbabel the governor, for bullocks, and

30 And also corn, salt, wine and oil, and that continually every year without further question, according as the Priests that be in Yerusalem shall signify, to be daily spent: 31 That offerings may be Elohim, for the king and for may pray for their lives.

32 And he commanded, that whosoever should transgress, yes, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods

that house of Yahuah in

and that they look diligently ordained, that according unto to help those that be of the these things it be done with diligence.

CHAPTER 7:

1 Sisinnes and others, help forward the building. 5 The Temple is finished, and dedicated. 10 The Passover is kept.

The Temple Is Dedicated

of Coelesyria and Phoenicia, number of the chiefs of the Or, tribes. and Sathrabuzanes, Ezra 6:13, the commandments of king Levites, stood arrayed in Darius.

governors of the Temple.

3 And so the holy works every gate. prospered, when Haggai and Zechariah the Prophets

Or, the decree. prophesied.

third day, things, by the commandment that were of the captivity, held Note: The of Yahuah Elohim of Israel, the Passover the fourteenth dedication and with the consent of Cyrus, day of the first month, after Dedication is Darius, and Artaxerxes, kings that the Priests and the Levites Or, with event not of Persia.

December 5 And thus was the **holy 11** They that were of the has no precedence **house finished**, in the **three** captivity were not all sanctified in scripture as a Feast and twentieth day of the together: but the Levites were Day. Messiah month Adar, in the sixth all sanctified together, Temple year of Darius king of the 12 And so they offered the Feast of Persians.

February not 6 And the children of Israel: the captivity, and for their Even the 1st the Priests, and the Levites, brethren the Priests, and for Dedicated and others that were of the themselves. during Tabernacles captivity, that were added 13 And the children of Israel in Oct (7th Hebrew unto them, did according to that came out of the captivity,

of Moses.

7 And to the dedication of the Temple of Yahuah, they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the sin 1 Then Sisinnes the governor of all Israel, according to the with tribes of Israel.

their companions, following 9 The Priests also and the their vestments according to 2 Did very carefully oversee their kindreds, in the services the holy works, assisting the of Yahuah Elohim of Israel, ancients of the Yahudim, and according to the book of Moses: and the porters at divisions, Fsdr. 6:18.

The Passover

4 And they finished these 10 And the children of Israel were sanctified.

those that

Passover for all them of

Month). the things written in the book did eat, even all they that had

Ezra 6:15. Temple or Feast of

a February Dedication in

December. Temple was separated themselves from the abominations of the people of the land, and sought Yahuah.

14 And they kept the feast of unleavened bread seven days, making mercy before Yahuah,

15 For that he had turned the counsel of the King of Assyria towards them to strengthen their hands in the works of Yahuah Elohim of Israel.

John 10:22 KJV And it was at Jerusalem the feast of the dedication, and it was winter. 5 And thus was the holy house finished, in the three and twentieth day of the month Adar... 7 And to the dedication of the Temple of Yahuah, they offered... Ezra 6:15 KJV And this house was finished on the third day of the month Adar...

The 2nd Temple was dedicated in February during the Winter. This is the Feast of Dedication. The 1st Temple was dedicated on the Feast of Tabernacles in the 7th Month. There is no precedence for the modern Hanukkah in scripture nor a December celebration.

1 Ezra brings the King's Commission to build. 8 The copy of it. 28 He declares the names and number of those that came with him: 61 And his journey. 71 He laments the sins of his people, 96 And swears the Priests to put away their strange wives.

Ezra Arrives in Jerusalem

Esdras is the

Azarias.

Azariah, the son of Hilkiah, Judgments. the son of Shallum,

Azarias. Uzzi. Some these three

2 The son of Zadok, the The King's Mandate son of Ahitub, the son of Meraioth, Amariah, the son of Uzzi, the 8 Now the copy of copies want son of Memeroth, the son of Commission Aaron the chief Priest.

- Babylon, as a Scribe being Law of Yahuah, send greeting. very ready in the Law of 10 Having determined to deal Moses, that was given by the graciously, I have given order, Elohim of Israel,
- for he found grace in his sight and Levites being within our in all his requests.
- also certain of the children unto Yerusalem. of Israel, of the Priests, of the 11 As many therefore as Levites, of the holy Singers, have a mind thereunto, let Porters, and Ministers of the them depart with you, as Temple, unto Yerusalem,

reign of king Artaxerxes, in the fifth month, (this was the king's seventh year) for they went from Babylon in the first day of the first month, and came to Yerusalem, according to the prosperous journey See Ezra 7:7-9. which Yahuah gave them.

Or, success.

7 For Ezra had very great skill, Latin form of 1 And after these things, when so that he omitted nothing of Artaxerxes the king of the Law and Commandments Persians reigned, came Ezra of Yahuah, but taught all the son of Seraiah, the son of Israel the Ordinances and

which was names, Heb. Zaraias, the son of Sauias, written from Artaxerxes the was first, the son of Bukki, the son of King, and came to Ezra the Abishua, the son of Phineas, priest and reader of the Law the son of Eleazar, the son of of Yahuah, is this that follows. Or, decree. 9 King Artaxerxes unto Ezra

3 This Ezra went up from the Priest and reader of the that such of the nation of the 4 And the king did honor him: Yahudim, and of the Priests Realm, as are willing and 5 There went up with him desirous, should go with you

it has seemed good both to 6 In the seventh year of the me, and my seven friends the

Nethinims.

counselors,

the affairs of Yahudea and have also commanded the Yerusalem, agreeably to that keepers of the treasures in which is in the Law of Yahuah. 13 And carry the gifts unto whatsoever Ezra the priest, Yahuah of Israel to Yerusalem, and the reader of the law of which I and my friends have the Most High Elohim shall vowed, and all the gold and send for, they should give to silver that in the country of Babylon can be found, to

Or, go. Yahuah in Yerusalem,

of the people, for the Temple of Yahuah their Elohim at Yerusalem: and that silver and gold may be collected for things thereunto appertaining, **15** To the end that they may offer sacrifices unto Yahuah, upon the Altar of Yahuah and his sons. their Elohim, which is in Yerusalem.

your brethren will do with the silver and gold, that do With the rest according to the will of your

of, Ezra 7:18. Elohim.

17 And the holy vessels of Yahuah which are given to you, for the use of the Temple of your Elohim which is in Yerusalem, you shall set before your Elohim in Yerusalem.

Elohim, you shall give it out Elohim, and those that know Ezra 7:25.

of the king's treasury.

12 That they may look unto 19 And I, king Artaxerxes, Syria and Phoenicia, that him with speed,

20 To the sum of an hundred talents of silver: likewise also 14 With that also which is given of wheat even to an hundred cors, and an hundred pieces of wine, and other things in Or, measures or salt,

Ezra 7:22. abundance.

21 Let all things be performed bullocks, rams and lambs, and after the law of Elohim diligently unto the Most High Elohim, that wrath come not upon the kingdom of the King

22 I command you also that you require no tax, nor any 16 And whatsoever you and other imposition of any of the Priests or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose anything upon them.

23 And you, Ezra, according to the wisdom of Elohim, ordain judges, and justices, 18 And whatsoever thing else that they may judge in all you shall remember for the Syria and Phoenicia, all those use of the Temple of your that know the law of your Heb. of those

king in the Esther. There this king the Yahudim. false and not

Note: Artaxerxes it not you shall teach. is the same 24 And whosoever turned on shall be punished diligently, men: Esther is whether it be by death or other 31 Of the sons of Pahath-Ezra 7:26. money, or by imprisonment.

Ezra Praises Yahuah

heart of the king, to glorify his fifty men. house that is in Yerusalem; the sight of the king and his and with him seventy men: and Nobles.

27 Therefore Ι encouraged, by the help of men: Yahuah my Elohim, and 35 Of the sons of Yoab, gathered together men of Obadiah son of Yehiel, and Israel to go up with me:

The Leaders Returned

28 And these are the chiefs threescore men: reign of king Artaxerxes.

Or, Chattus. of David; Hattush the son of ten men:

Shecaniah:

shall 30 Of the sons of Parosh, story of transgress the law of your Zechariah, and with him were of the sons of is no way Elohim, and of the king, counted, an hundred and fifty of the sons of

scripture, punishment, by penalty of moab, Eliehoenai son of Zerahiah, and with him two Zerachaiah. hundred men:

32 Of the sons of Zattu, Shecaniah son of Yahaziel, Or, of the sons of 25 Then said Ezra the Scribe, and with him three hundred Shecheniah the son of Blessed be the only Yahuah men, Of the sons of Adin, Yahaziel, Heb. fifty Elohim of my fathers, who Obed son of Yonathan, and men. has put these things into the with him two hundred and

33 Of the sons of Elam, 26 And has honored me in Yeshaiah son of Gotholiah, Or, Athaliah. counselors, and all his friends 34 Of the sons of Shephatiah, Zeraiah son of Michael, and was with him threescore and ten Or, Zebadiah, Or, fourscore

> with him two hundred and Or, eighteen twelve men:

Who 36 Of the sons of Bani, Shelomith son of Yosiphiah, and with him an hundred and

according to their families and 37 Of the sons of Bebai, several dignities, that went up Zechariah son of Bebai, and with me from Babylon in the with him twenty and eight men:

29 Of the sons of Phineas, 38 Of the sons of Azgad, Or, Az, gad, Gershom: of the sons of Yohanan son of Hakkatan, Or, Calan. Ithamar, Gamael: of the sons and with him an hundred and

Or. Shemaia.

39 Of the sons of Adonikam were eighteen. the last, and these are the 48 And Asebia, and Hashabiah Or, also names of them, Eliphelet, and Annunus and his brother and with him Shemaia, Or, sixty Yeuel, and Shemaiah and Yeshaiah, of the descendants the sons of with them seventy men:

40 Of the sons of Bigvai, were twenty men. Uthai son of Istalcurus, and 49 And of the servants of with him seventy men:

Or, to the river called together to the river, called men, for the service of the Ez. 8.11. Theras, where we pitched our Levites (to wit) the servants Or be tents three days, and then I of the Temple, two hundred numbered the people surveyed them.

and the 42 But when I had found whose names were shown. priests: but found none there, none of the priests and of the sons of Levi. Levites,

Or, Ariel, Or Ariel, OrShemaiah. Iduel, Maasmas, Or, these

with their generations Yarib, Nathan, Elnathan, our Yahuah, to desire of him are rightly are rignily distinguished Zechariah, and Meshullam a prosperous journey, both for Ežra 8:16. principal men and learned.

> they should go unto Iddo the captain, who was in the place 51 For I was ashamed to of the treasury:

that they should speak unto for safeguard against our Iddo, and to his brethren, and adversaries: to the treasurers in that place, Nethinims at to send us such men as might the king, that the power of the place of execute the Priest's office in Yahuah our Elohim, should Casiphia, Or, the house of Yahuah.

47 And by the mighty hand of support them in all ways. Ezra 8:18. son of Israel, Sherebiah and favorable unto us. his sons and his brethren, who

of Hananiah, and their sons Merari with his brethren

the Temple whom David had 41 And these I gathered ordained, and the principal and twenty, the catalogue of

Ezra Proclaims a Fast

50 And there I vowed a fast mens names 44 And Elnathan, Shemaiah, unto the young men before us, and them that were with 45 And I bade them that us: for our children and for Heb. the cattle:

Proclaimed,

ask the king's footmen, and 46 And commanded them horsemen, and conduct

> 52 For we had said unto be with them that seek him, to

our Yahuah they brought unto 53 And again we besought us skillful men of the sons of our Yahuah, as touching Mahli, the son of Levi, the these things, and found him

Machli.

Or, Casiphia.

Sherebia

The Gifts for the Temple

54 Then I separated twelve Yahuah. of the chiefs of the priests, Hassibias. Sherebiah and Hashabiah, and ten men of their brethren with them.

> **55** And I weighed them the gold, and the silver, and the his counsel, and the princes, and all Israel had given.

56 And when I had weighed it, I delivered unto them six we came to Yerusalem. hundred and fifty talents of 62 And when we had been silver, and silver vessels of there three days, the gold and an hundred talents, and an silver that was weighed, was hundred talents of gold,

and twelve vessels of brass, unto Meremoth the priest, the son of Uriah even of fine brass, glittering son of Uriah. vessels, Ezra 8:27. like gold.

of our fathers.

house of our Elohim.

60 So the priests and the and sixteen rams, Levites who had received the 66 Threescore and twelve

vessels, brought them unto Yerusalem into the Temple of

The Return to Yerusalem

61 And from the river Theras we departed the twelfth day of Ahih 12 the first month, and came to holy vessels of the house of our Yerusalem by the mighty hand Yahuah, which the king and of our Yahuah, which was with us: and from the beginning of our journey, Yahuah delivered us from every enemy, and so Dangers in

delivered in the house of our 57 And twenty golden vessels, Yahuah on the fourth day Or, unto Merimoth the

63 And with him was Eleazar 58 And I said unto them, Both the son of Phinehas, and with you are holy unto Yahuah, them were Yozabad the son and the vessels are holy, and of Yeshua, and Moeth the Noadiah the the gold, and the silver is a son of Binnui, Levites: all was vow unto Yahuah, the Yahuah delivered them by number and weight.

59 Watch, and keep them til **64** And all the weight of them you deliver them to the chiefs was written up the same hour. of the priests and Levites, and 65 Moreover they that were to the principal men of the come out of the captivity families of Israel in Yerusalem offered sacrifice unto Yahuah into the chambers of the Elohim of Israel, even twelve bullocks for all Israel, fourscore

silver and the gold, and the lambs, goats for a peace

77 lambs. for a sin Ezra 8:31.

Heb. offering, twelve, all of them a 72 So all they that were then 12 he goats sacrifice to Yahuah.

> the king's stewards, and to the governors of Coelesyria and Phoenicia, and they honored sacrifice. the people, and the Temple of Elohim.

68 Now when these things unto me, and said:

Ezra's Prayer

69 The nation of Israel, the princes, the priests, and Levites have not put away from them the strange people unto heaven. of the land: nor the pollutions 76 For ever since the time of of the Gentiles, to wit, of Canaanites, the Hittites, Pheresites, Jebusites, and the Egyptians, Moabites, and Edomites.

Fzra 9:2.

70 For both they, and their sons, have married with their daughters, and the holy seed is mixed with the strange people of the land, and from the beginning of this matter, the rulers and the great men have been partakers of this iniquity. 71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head, and beard, and sat down sad, and very heavy.

moved at the word of Yahuah offering, 67 And they delivered the Elohim of Israel, assembled king's commandments unto unto me, while I mourned for the iniquity: but I sat still full of heaviness, until the evening

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my were done, the rulers came knees, and stretching forth my hands unto Yahuah:

> 74 I said, O Yahuah, I am confounded, and ashamed before your face;

75 For our sins are multiplied above our heads, and our ignorances have reached up Greek. have abounded.

our fathers we have been and are in great sin, even unto this day:

77 And for our sins and our fathers, we with our brethren, and our kings, and our priests, were given up unto the Kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure has mercy been shown unto us, from you, O Yahuah, that there should be left us a root, and a name, in the place of your Sanctuary.

79 And to discover unto us a light in the house of Yahuah our Elohim, and to give Hebr. life, us food in the time of our 86 And all that is befallen, is Ezra 9:8. servitude.

- bondage, we were not forsaken O Yahuah, did make our sins of our Yahuah; but he made light: food:
- raised up the desolate Sion, of the land. that they have given us a 88 May you not be angry with sure abiding in Yahudea, and Yerusalem.
- **82** And now, O Yahuah, what name? shallwesay having these things? For we have transgressed your Commandments, which you gave by the hand of your servants the Prophets, saying, 83 That the land which you cannot stand any longer by enter into to possess as an reason of these things before heritage, is a land polluted with the pollutions of the strangers of the land, and The they have filled it with their Mixed Marriages uncleanness.
- 84 Therefore now shall you not join your daughters unto their sons, neither shall you take their daughters unto your sons.
- seek to have peace with them, that you may be strong, and eat the good things of the land, and that you may leave the inheritance of the land unto your children for evermore.

- done unto us for our wicked 80 Yes, when we were in works, and great sins: for you,
- us gracious before the Kings 87 And did give unto us such a of Persia, so that they gave us root: but we have turned back again to transgress your Law, 81 Yes, and honored the and to mingle ourselves with Temple of our Yahuah, and the uncleanness of the nations
 - us to destroy us, til you had left us neither root, seed, nor Or, be not
 - 89 O Yahuah of Israel, you are true: for we are left a root this day.
 - **90** Behold, now are we before you in our iniquities, for we you.

Plan for **Ending**

- **91** And as Ezra in his prayer made his confession, weeping, and lying upon the ground before the Temple, there gathered unto 85 Moreover you shall never him from Yerusalem, a very great multitude of men, and women, and children: for there was great weeping among the multitude.
 - **92** Then Shecaniah son of Yehiel, one of the sons of

Ezra, we have sinned against Law of Yahuah. Or, exalted. nations of the land, and now Dt. 28:13, Baruch 3. is all Israel aloft.

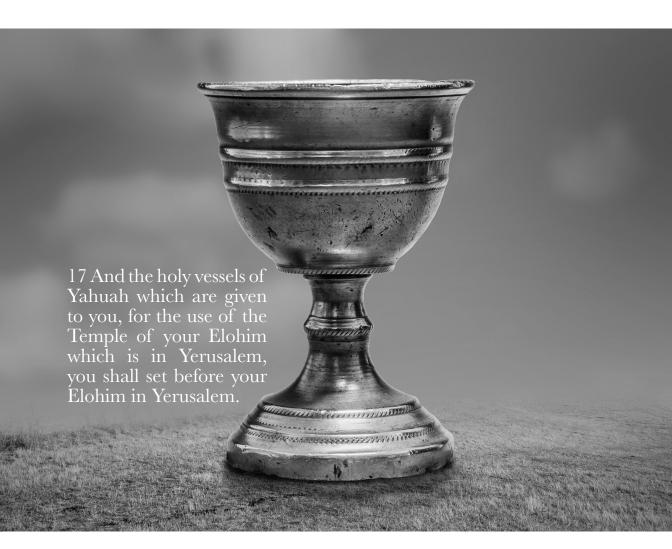
> 93 Let us make an oath to 96 So Ezra arose, and took an their children,

94 Like as you have decreed,

Israel called out and said, O and as many as do obey the

Yahuah Elohim, we have 95 Arise, and put in execution: married strange women of the for to you does this matter appertain, and we will be with you: do valiantly.

Yahuah, that we will put away oath of the chief of the Priests, all our wives, which we have and Levites of all Israel, to do Hebr. and taken of the heathen, with after these things, and so they of all Israel, Ezra 10:5.



CHAPTER 9:

3 Ezra assembles all the people. 10 They promise to put away the strange wives. 20 The names and number of them that did so. 40 The Law of Moses is read and declared before all the people. 49 They weep, and are put in mind of the Feast day.

Wives

- court of the Temple, went to our fathers, the chamber of Yehohanan 9 And do his will, and separate son of Eliashib,
- 2 And remained there, and of the land, and from the did eat no meat nor drink strange women. iniquities of the multitude.
- And there was proclamation in all Yahudea so will we do. together at Yerusalem:
- days according as the Elders far: that were of the captivity.

Utterly destroyed, Josh. 10:8.

All Yahudea returned.

- 5 And in three days were 13 And with them the Rulers together gathered **Yerusalem** the twentieth day matter.
- of the ninth month.

- trembling in the broad court of the Temple, because of the present foul weather.
- 7 So Ezra arose up, and said unto them, You have transgressed law the marrying strange wives. The Expulsion of Foreign thereby to increase the sins of Israel.
- 8 And now by confessing give 1 Then Ezra rising from the glory unto Yahuah Elohim of
 - yourselves from the heathen
- water, mourning for the great 10 Then the whole multitude cried, and said with a loud a voice; Like as you have spoken,
- and Yerusalem, to all them 11 But forasmuch as the that were of the captivity, people are many, and it is foul that they should be gathered weather, so that we cannot stand without, and this is not 4 And that whosoever met a work of a day or two, seeing not there within two or three our sin in these things is spread
- that bare rule, appointed, 12 Therefore let the rulers of their cattle should be seized the multitude stay, and let all to the use of the Temple, and them of our habitations that himself cast out from them have strange wives, come at the time appointed,

Or. stand.

- all they of the tribe of and Judges of every place, Yahudah and Benyamin til we turn away the wrath at of Yahuah from us, for this
- 14 Then Yonathan the son 6 And all the multitude sat of Asahel and Yahzeiah son

Meshullam and Levi and Yonah. Shabbethai helped them.

15 And they that were of the Eliashib and Zaccur. captivity, did according to all 25 Of the Porters: Shallum these things.

16 And Ezra the Priest chose 26 Of them of Israel, of of their families, all by name: tenth month, they sat together Benaiah. to examine the matter.

strange wives, was brought to Yezrielus and an end in the first day of the Yeremoth and EliYahu. first month.

strange wives, there were Zerdaiah. found:

19 Of the sons of Yahusha Yehohanan and Hananiah the son of Yozadak and his and Zabbai and Emathis. kindred, Maaseiah, Eliezar, Yarib, and Yodan.

Maasias, Gedaliah.

to put away their wives, Yeremoth. Hebr. a ram, Or, and to offer rams, to make 31 And of the sons of Addi: purification. reconcilement for their errors. Naathus Harim, Hanani and Zebadiah and Bescaspasmys and Sesthel, 10:30, 31:34. aasian, Yehiel, Maaseiah and Shemaiah and and Belnuus and Manasseas.

Maasiah.

22 And of the sons of Elionas and Asaias Pashur, Pashhur: Elioenai, Maaseiah, Melchias and Sabbaias and voabau, Elasah. Ishmael, and Nathanael, and Simon Chosamaeus. Gedaliah, and Salthas.

of Tikvah, accordingly took Kelaiah, who was Kelita, and Kelaiah, this matter upon them: and Pethahiah and Yahudah and

> **24** Of the holy Singers:

> and Telem.

unto him the principal men the sons of Parosh: Ramiah, Miamin, Izziah, Malchiyah, Miyamin, Malchiyah. and in the first day of the and Eleazar, and Asibias, and

27 Of the sons of Elam: 17 So their cause that held Mattaniah and Zechariah, Yehiel. Abdi,

28 And of the sons of Zamoth: Zattu, 18 And of the Priests that Eliadas, Eliashib, Othoniah, Mattaniah, were come together, and had Yeremoth, and Zabad and Aziza.

29 Of the sons of Bebai:

30 Of the sons of Mani: Bani, Meshullam, Olamus, Mamuchus, Adaiah, Malluch. 20 And they gave their hands Yashub, Sheal and and

and Moossias, in vers. 31, 21 And of the sons of Immer: Laccunus and Naidus, and See Ezra

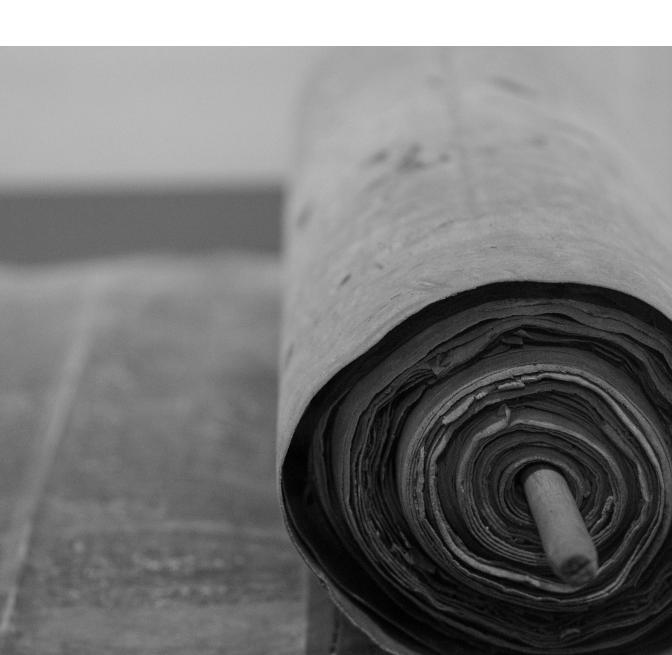
32 And of the sons of Annan,

33 And of the sons of Hashum: And of the Levites: Mattenai and Mattattah and Yozabad and Shimei, and Zabad and Eliphelet and

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Yehiel and Azariah.

39 And they spoke unto Ezra the priest and reader, that he would bring the law of Moses, that was given of Yahuah Elohim of Israel. 40 So Ezra the chief priest, brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.



Manasseh and Shimei.

Yeremai, Momdius, Maerus, and Waniah, Carabasion and of the seventh month. Eliashib and Mamitanemus, Azarel, Azael, Samatus, Zambris, Yoseph,

35 And of the sons of Nooma: **42** And Ezra the priest, and Mazitias, Zabad, Iddo, Yoel, reader of the law stood up, Benaiah.

36 All these had taken strange wives, and they put them away 43 And there stood up by him with their children.

Ezra Reads the Law to the People

37 And the priests, and stood Levites, and they that were of Israel dwelt in Yerusalem, and Nabariah, and Zechariah. children of Israel were in their habitations.

Or, villages.

38 And the whole multitude came together with one law, they stood all straight accord, into the broad place of the holy porch toward the Elohim Most Neh. 8:1. East.

39 And they spoke unto Ezra **47** And all the people would bring the law of Moses, Elohim of Israel.

brought the law unto the 34 And of the sons of Bani: whole multitude from man to woman, and to all the priests, Yoel, Mamdai and Bedeiah to hear the law in the first day Feast of

41 And he read in the broad Eliasis, Binnui, Elialis, Shimei, court before the holy porch Shelemiah, Nethaniah: And from morning unto midday, of the sons of Ezora: Shashai, before both men and women; and all the multitude gave heed unto the law.

> upon a pulpit of wood which was made for that purpose.

Mattathiah, Shema, Ananias, Or, Hilkiah, Or, Maasiah. Azariah, Uriah, Hezekiah, and Baalsamus, upon the right hand.

44 And upon his left hand Mishael, Or, Hashum, See Pedaiah, Lothasubus, Neh. 8:4. Malchiyah, in the country, in the first day 45 Then Ezra took the book of of the seventh month: so the law before the multitude: for he sat honorably in the first Heb. above place in the sight of them all.

46 And when he opened the up. So Ezra blessed Yahuah High, Elohim of hosts Almighty.

the priest and reader, that he answered Amen, and lifting up their hands they fell to that was given of Yahuah the ground, and worshipped Yahuah.

40 So Ezra the chief priest, 48 Also Yahusha, Anniuth

Sherebiah, and and Yozabad, Hanan, Pelaiah, the Levites taught the law of and Ezra to understand it.

the priest and the instructed the unto all the

Nehemiah

and Scribe, 49 Then spoke Attharates not sorrowful. Levites that unto Ezra the chief priest, and people. said reader, and to the Levites that people. Neh. taught the multitude, even to 8:9. all, saying,

50 This day is holy unto Yahuah; for they all wept when they heard the law.

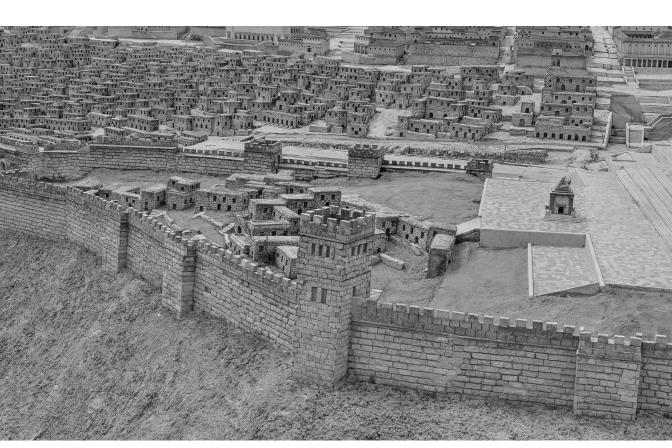
drink the sweet, and send part to them that have nothing.

Yadinus, 52 For this day is holy unto Akkub, Shabbethai, Hodiah, Yahuah, and be not sorrowful; Maiannas, and Kelita, Azariah for Yahuah will bring you to honor.

53 So the Levites published all Then Yahuah, making them withall things to the people, saying: This day is holy to Yahuah, be

> **54** Then they went their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer,

55 Because they understood the words wherein they were 51 Go then and eat the fat, and instructed, and for the which they had been assembled.



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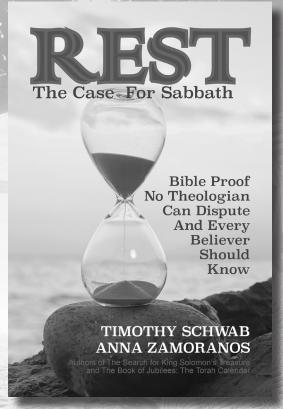
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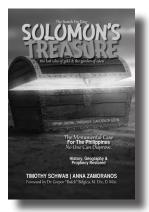
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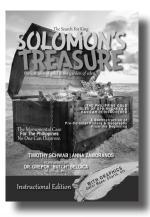


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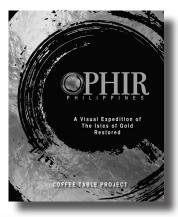
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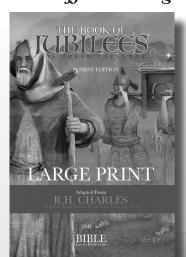




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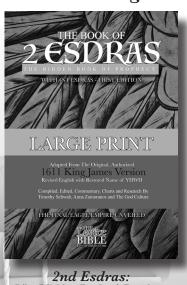
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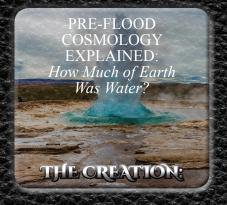
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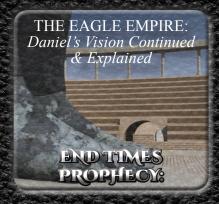
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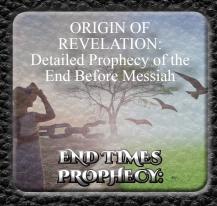
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